

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 11

Chapter 4

Teaching to the Uttama Adhikari

S. No.	Topics	Title
44	Avarta 163 – 164	- Question and Answer on the seer of the false world.
45	Avarta 165 – 168	- Self-knowledge alone as the remover of Self-ignorance and false bondage.
46	Avarta 169 – 225	- Objections and Answers with regard to the Self-knowledge imparted.
47	Avarta 169 – 188	- Objections and Answers related to the identity-knowledge.
48	Avarta 169 – 171	- Objection with regard to the possibility of identity-knowledge; redundancy of Vedic enjoinsments.
49	Avarta 172 – 185	- Fourfold division of space and Consciousness.
50	Avarta 186 – 188	- Possibility of identity-knowledge; reconciliation of Vedic enjoinsments.

Index

S. No.	Title	Page No.
V	Chapter 4 :	
128)	Topic 163	1619
129)	Topic 164	1627
130)	Topic 165	1646
131)	Topic 166	1653
132)	Topic 167	1660
133)	Topic 168	1678
134)	Topic 169	1686
135)	Topic 170	1688
136)	Topic 171	1693
137)	Topic 172	1701
138)	Topic 173	1709
139)	Topic 174	1711

S. No.	Title	Page No.
V	Chapter 4 :	
140)	<u>Topic 175</u>	1718
141)	<u>Topic 176</u>	1722
142)	<u>Topic 177</u>	1723
143)	<u>Topic 178</u>	1729
144)	<u>Topic 186</u>	1744
145)	<u>Topic 187</u>	1756
146)	<u>Topic 188</u>	1782



CHAPTER 4

**Wave for Uttama Adhikari
(Qualified Student)**

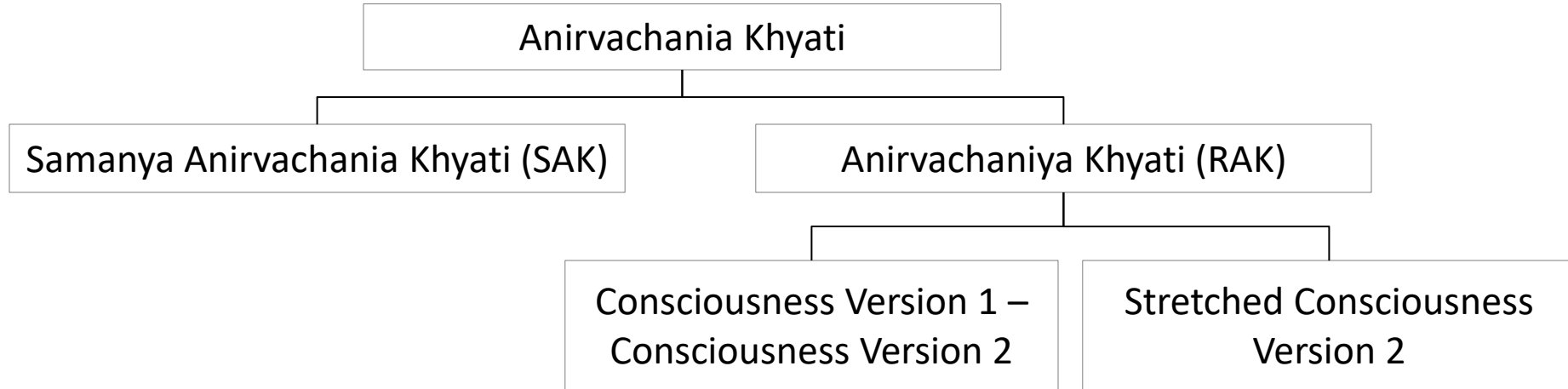


Topic 163 :

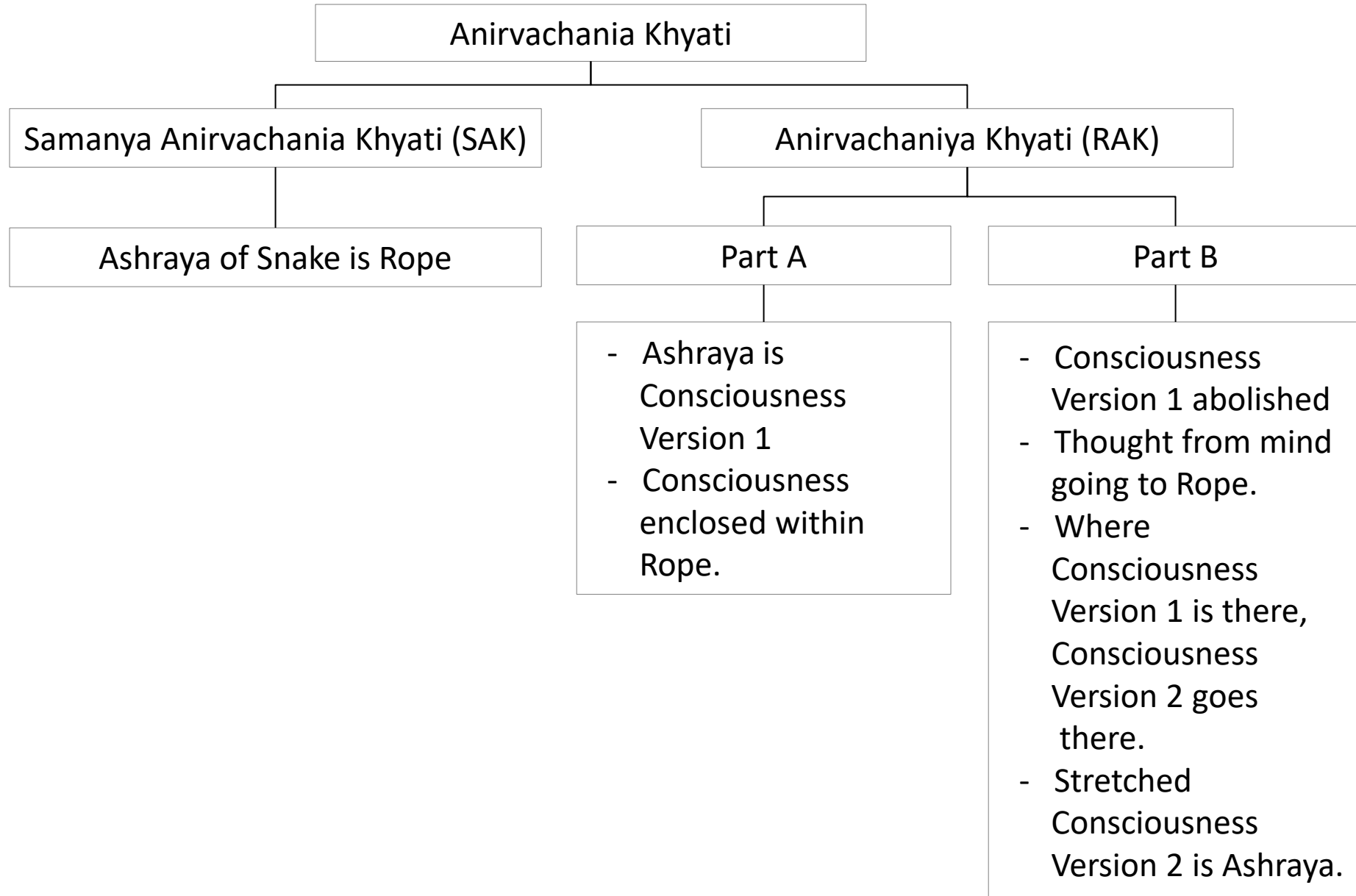
(१६३) मिथ्याजगत आत्मनोऽन्य द्रष्टा वक्तव्य इति प्रश्नः —हे स्वामिन् श्रीसद्गुरो । को वास्य मिथ्याभूतजगतो द्रष्टा भवेत् । न ह्यस्य मिथ्याजगत आधाराधिष्ठानोभयात्मक आत्मैव द्रष्टा भवितुमर्हति । तथा अदृष्टत्वात् । तस्मात् सर्वजगतः आधाराधिष्ठानभावेन स्थितत्वादात्मनस्तदन्येनैव केनचित् तद्द्रष्टा भाव्यम् । सर्पाद्याधाराधिष्ठानभूतरज्ज्वादेरन्य एव तद्द्रष्टा पुरुषो यथा भवति, तद्वत् । को वास्ति जगतोऽस्य द्रष्टा प्रत्यगात्मनोऽन्य इति शिष्यः पृच्छति ।

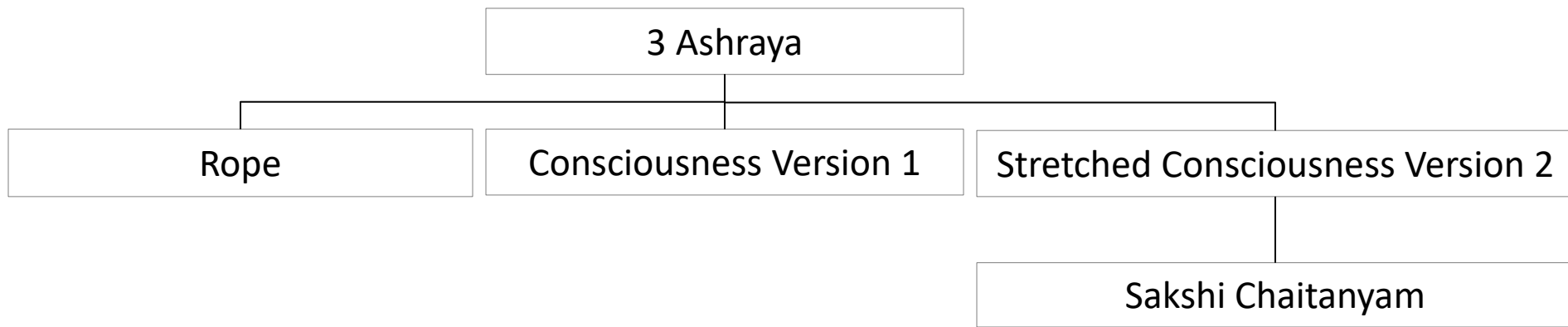
Finer Observation :

Sishyas question :

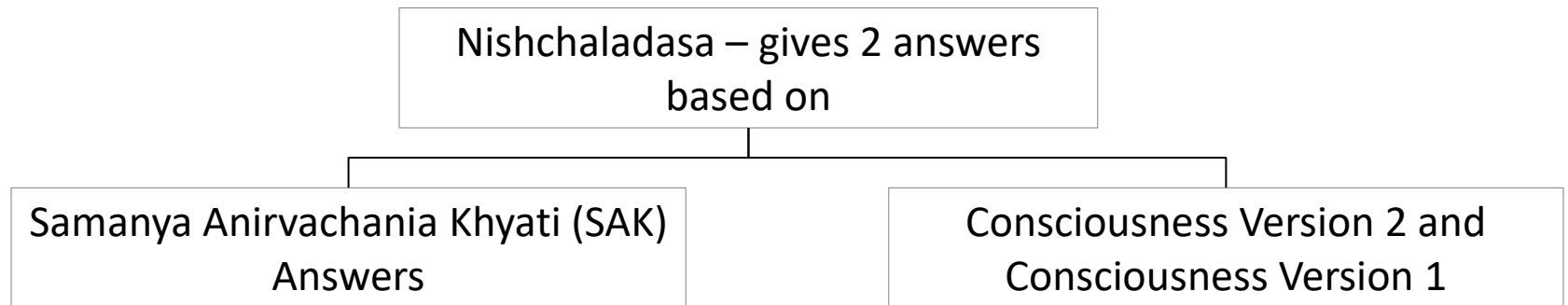


What is the Ashraya of Rope Snake?





Students question based on Samanya Anirvachania Khyati (SAK) :



Question :

- Adharam for Rope Snake is Idam Amsha – Samanya Amsha.
- Vishesha Amsha of Rope snake is Adhishtanam.
- Experienter of the Snake is different from Adhara and Adhishtana Amsha.

Rope Snake

Adharam Samanya

- Amsha of Rope

Adhishtanam

- Vishesha Amsha of Rope

Experiencer

- Observer of Rope
- Neither Adharam or
Adhishtanam of Snake
- Vilakshana, Purusha

Makes a generalization :

- Yatra Yatra Adhyasa Tatra Tatra Adhara – Adhishtana – Amsha Dvaya Vilakshana Drishta Bavati.
- Observer must be different from Adhara Amsha and Adhisthana Amsha.

Question :

- If that is so, Atma has Sad Amsha as Adhara, Atma has Vishesha Amsha, Asanga, Kutasta, entire world is Adhyasa.

Who experiences the World?

Adhara

Adhishtana

3rd entity experiencing

Like Rope Snake example

- What is 3rd part other than Atma Adhara, Adhishtana Vilakshana Prapancha Drishta Kaha?

Revision (123) :

Topic 163 :

तस्मात् सर्वजगतः आधाराधिष्ठानभावेन स्थितत्वादात्मनस्तदन्येनैव केनचित् तद्वद्वा भाव्यम् ।
सर्पाद्याधाराधिष्ठानभूतरज्ज्वादेरन्य एव तद्वद्वा पुरुषो यथा भवति, तद्वत् । को वास्ति
जगतोऽस्य द्रष्टा प्रत्यगात्मनोऽन्य इति शिष्यः पृच्छति ।

- Topic 146 – 160 → Anirvachaniya Khyati
- Topic 161 – 163 → Adhara – Adhishtana w.r.t. any Adhyasa

Rope

- Ashraya, support of Rope Snake.

Rope – 2 Parts

This is

- Adhara buta Ashraya (Thisness – Idam, Ayam Amsha)
- Samanya Amsha
- Not covered by ignorance in Agyana Kala and Jnana Kala
- Uncovered, Anavruta Amsha

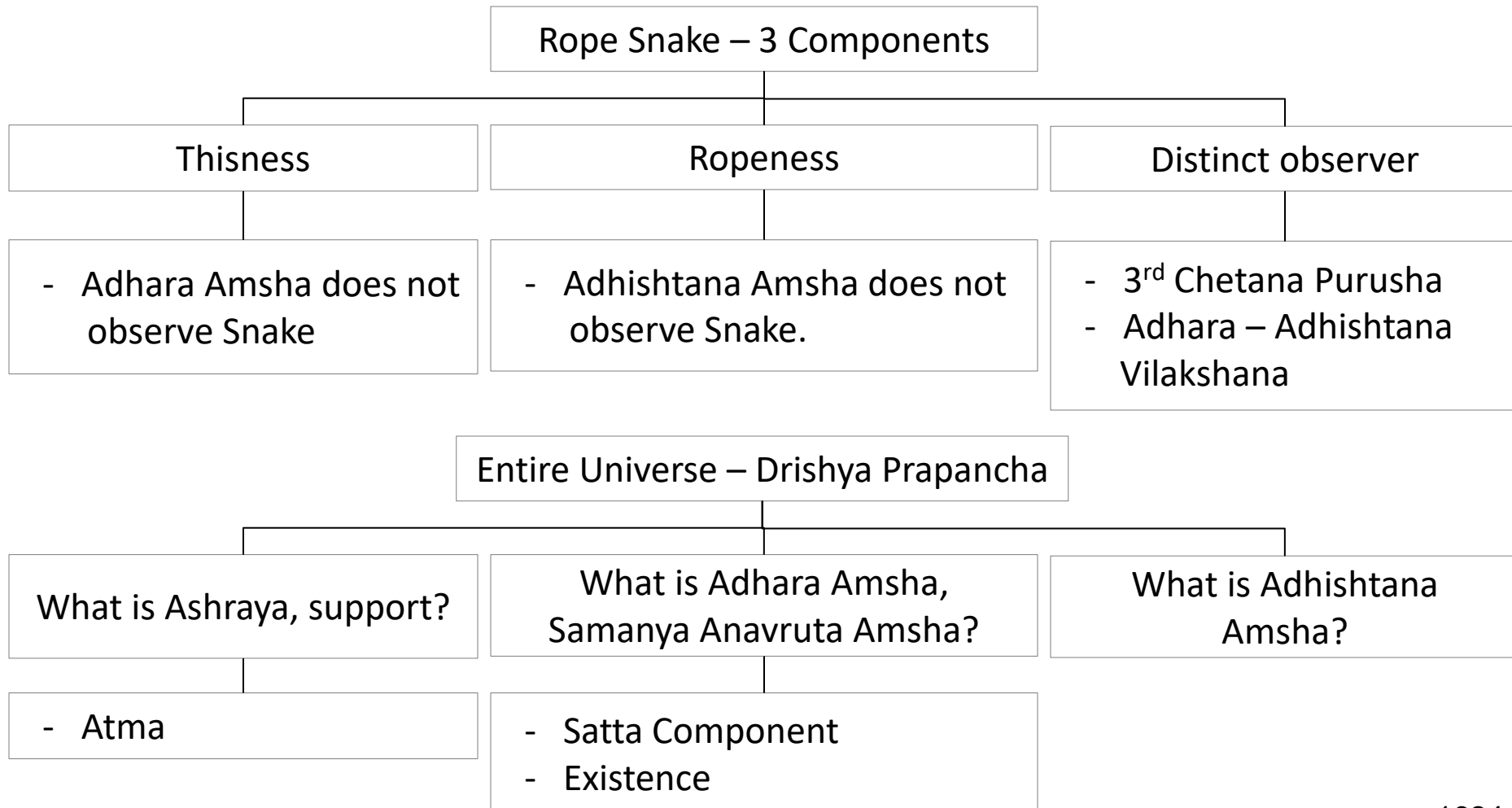
Snake

- Adhishtana Buta Ashraya
- Ropeness part of Rope covered
- Avruta Amsha, Visesha, Adhistana Amsha
- Ropeness is Adhistanam

- Discussed Adhara, Adhishtana in Topic 98.

Samanya Amsha	Visesha Amsha
Adhara Amsha	Adhishtana Amsha

- Question in topic 163.

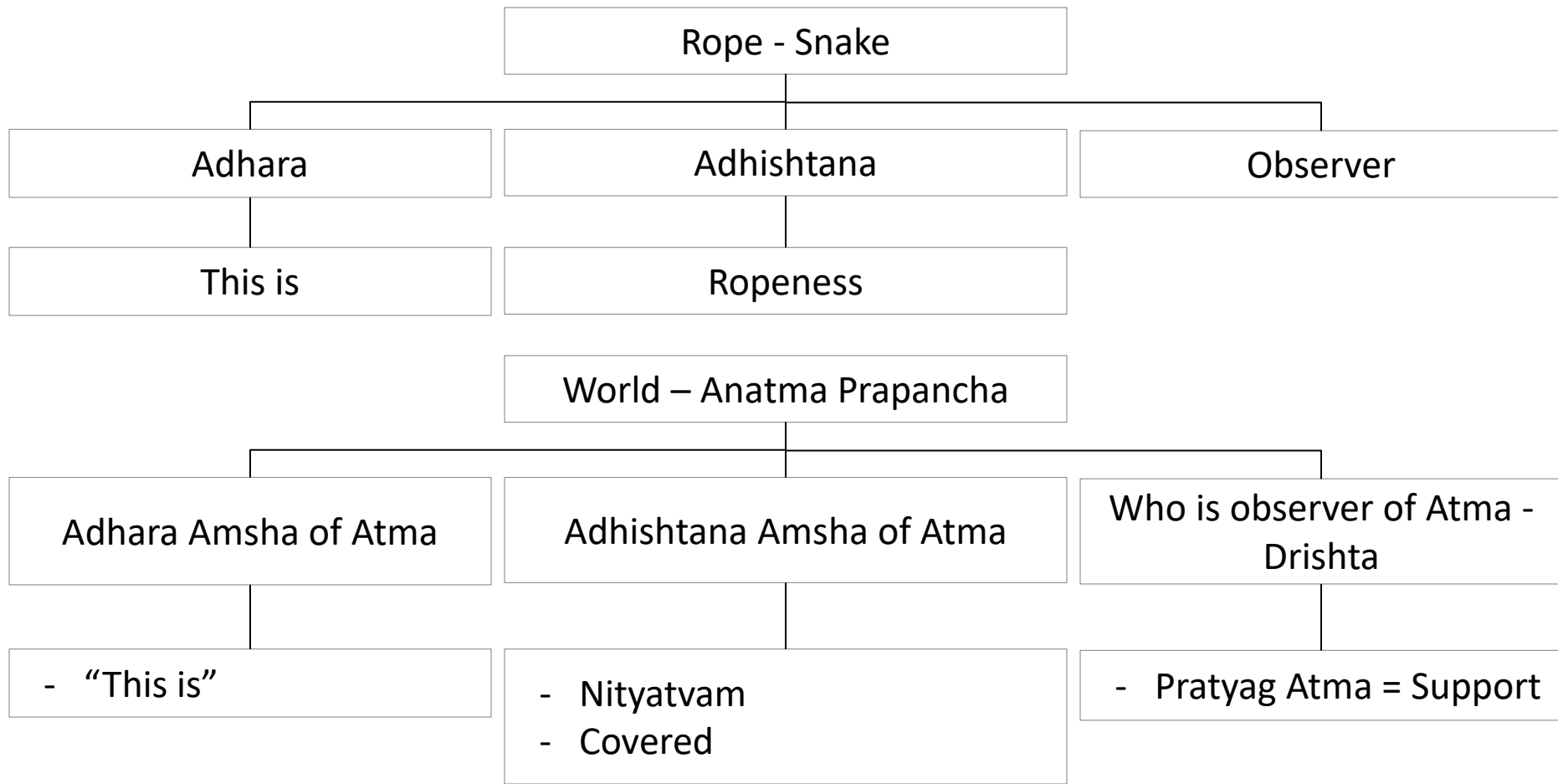


- Existence never covered, during ignorance we say world is.
- Isness = Uncovered portion of Atma.
- Wall is / Atma is



- Uncovered portion, Adhara Amsha of wall, Atma.
- Jnani knows “Atma is” – Anavruta Amsha.
- What is Adhishtana Amsha which Ajnanis do not know?
- Asangatva – Unconnected
- Kootasta / Nirvikara – Changeless
- Shuddha – Pure
- Mukta – Free
- Nitya – Eternal
- Nobody says I am – eternal... covered.
- After I am... son / Boss / Brother.... All relationship... nature of Atma is Asangoham, Avrutam, concealed.
- Asangatvam = Adhishtana Amsha.
- On Atma – world is superimposed.

Covered portion



Topic 164 :

(१६४) तत्र समाधानम् — लोके यद्यन्मिथ्यावस्तु, तत्सर्वं स्वाधिष्ठाने कल्पितं भवति । अधिष्ठानं च द्विविधम्, एकं चेतनात्मकमपरं जडात्मकमिति । यत्राधिष्ठानं जडमित्यङ्गीक्रियते, तत्राधिष्ठानादन्य एव द्रष्टा भवति । यत्र चेतनमधिष्ठानम्, तत्र स्वस्मिन्नारोपितस्य सर्वस्याधिष्ठानमेव द्रष्टृ, नान्यत् । यथा स्वप्नप्रचञ्चस्याधिष्ठानं साक्षिचैतन्यम्; तदेव तद्रष्टृ च भवति । एवमेवास्य जाग्रज्जगतोऽप्यात्मैवाधिष्ठानम्; स एव तस्य द्रष्टा च।

Nishchaladasa gives 2 answers

Samanya Anirvachania Khyati (SAK)

Ashraya of Rope Snake

Adhishtanam

- General support
- Rope

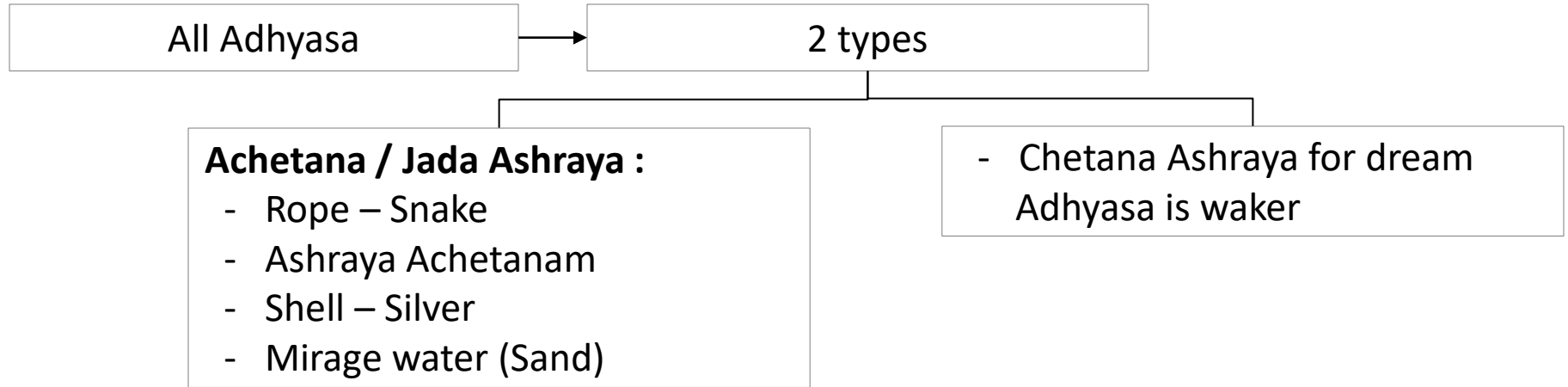
Anirvachaniya Khyati (RAK)

Ashraya of Rope Snake

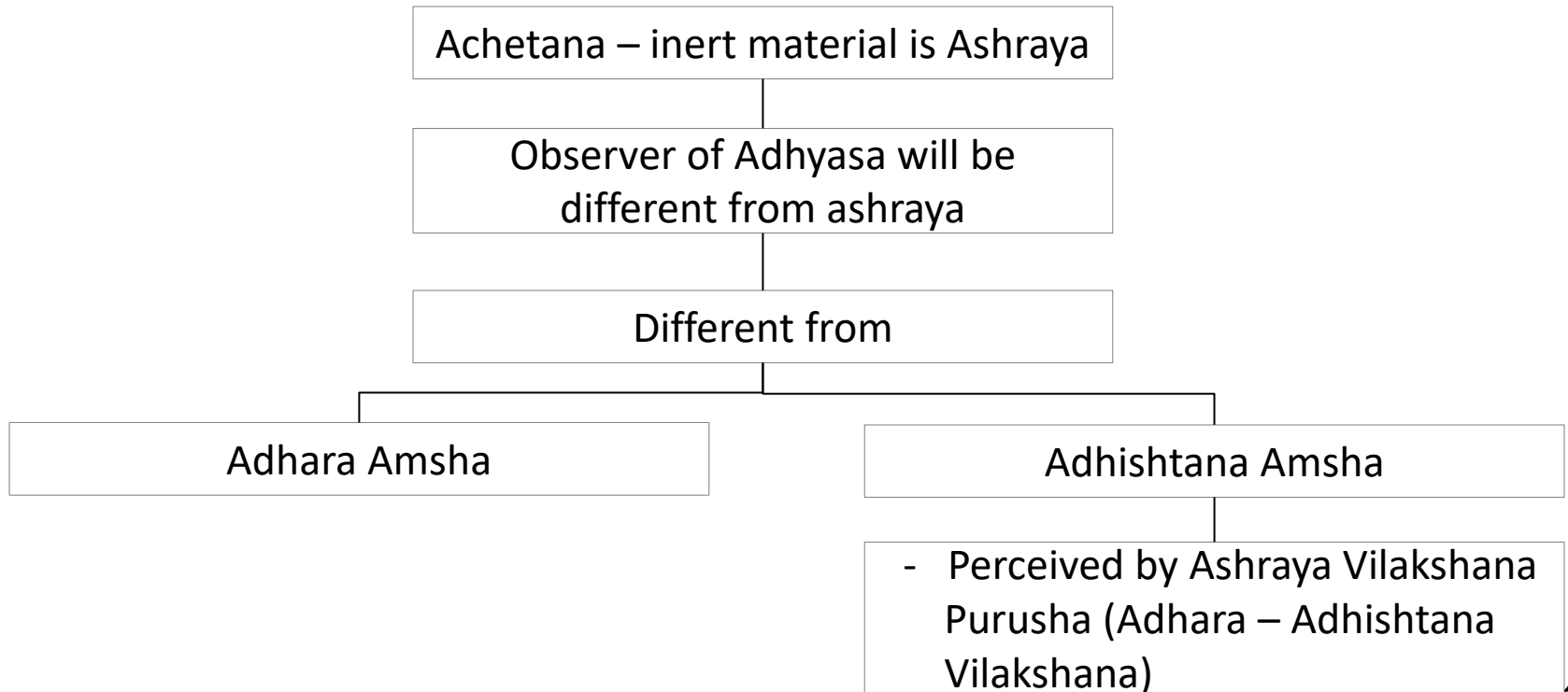
Adhishtanam

- Chaitanyam enclosed in mind / thought of observer
- Observers stretched Consciousness Version 2
- Within mind there is consciousness called Sakshi Chaitanyam

Answer based on Samanya Anirvachania Khyati (SAK) :

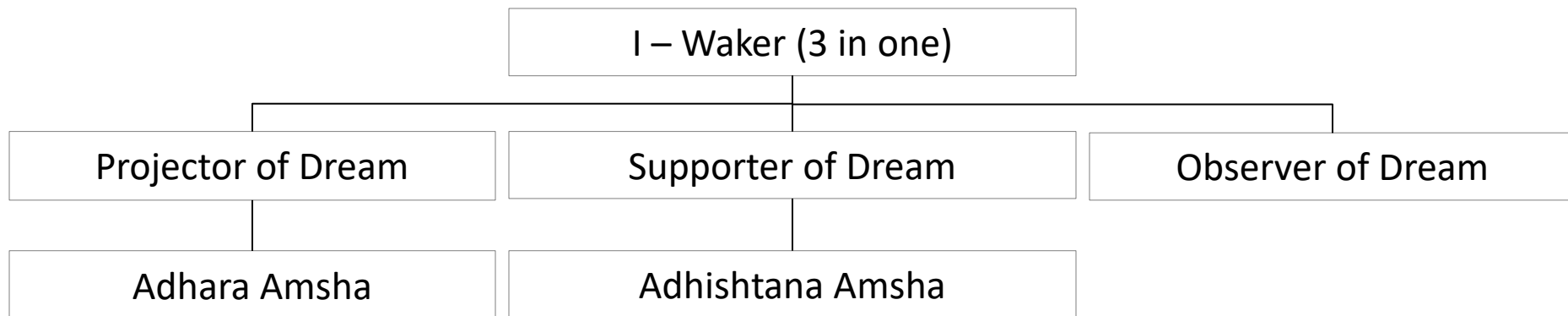
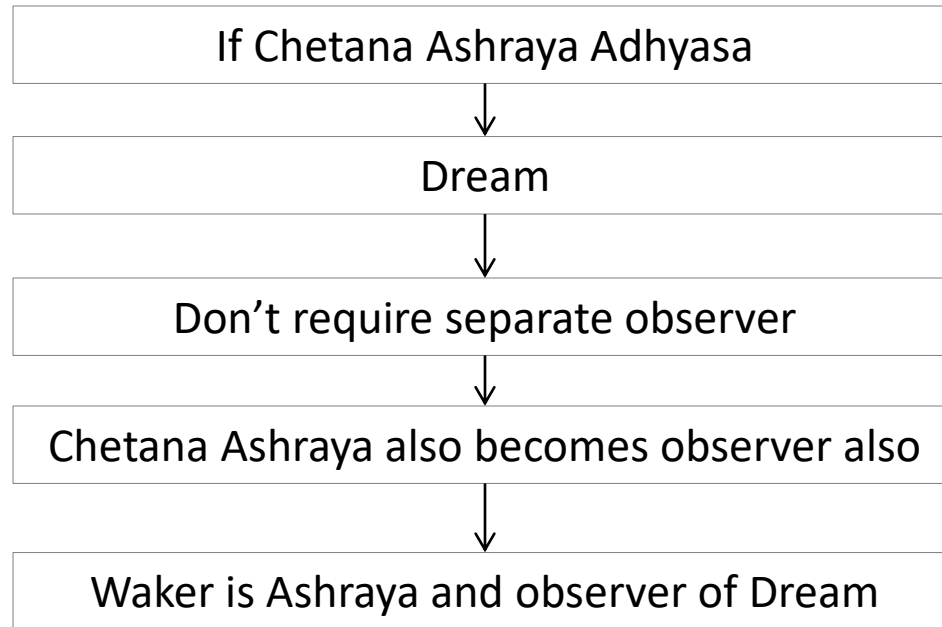


Rule : (I) Two – in - One

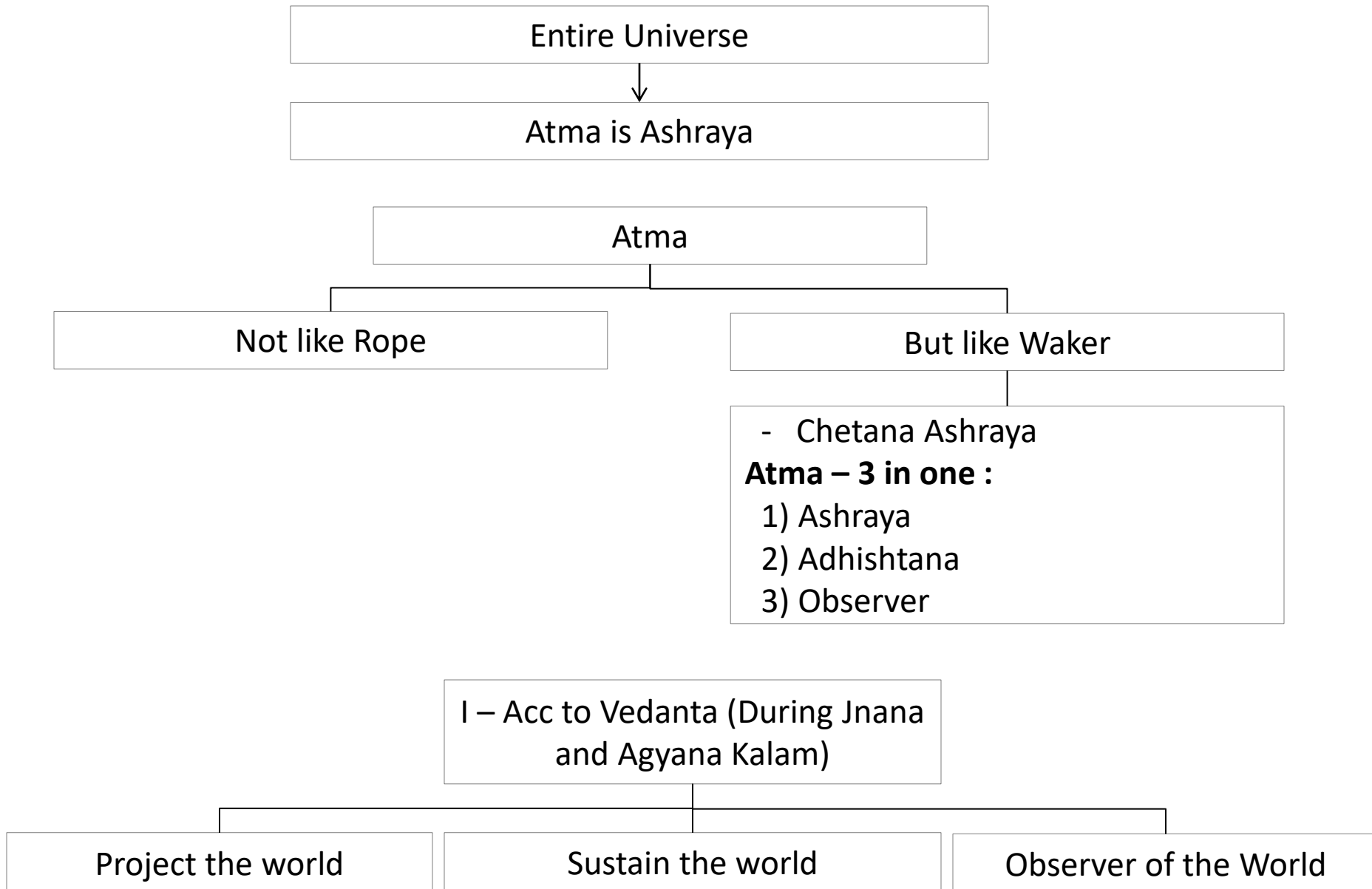


- Rope can't observe the Snake.

Rule (II) :



Question



Ajnana Kala :

- Certain part of mine is Avrutam – Aham Kutastaha, Nitya, Mukta, Shudha.

Anavrutam :

- I am... To say I am miserable, I should exist.

Jnana Kale :

- I project, sustain, observe the world as Atma.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

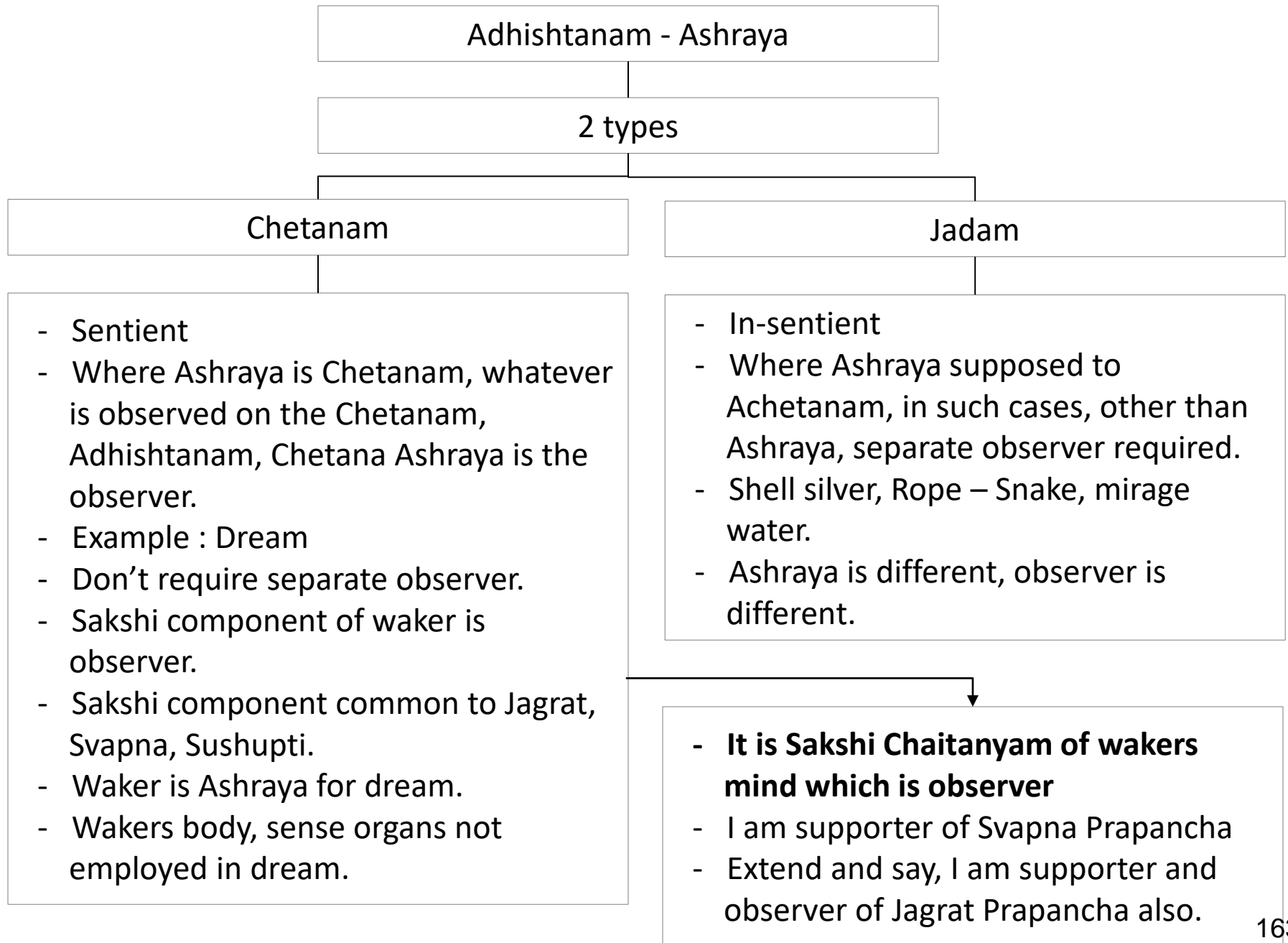
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- I am Adharam, Adhishtanam and Sakshi.

Answer :

- Because the Adhishtanam, Ashraya is Chetanam, don't require separate observer.
- Rope snake requires separate observer.
- World does not require separate observer.
- Reply based on Samanya Anirvachania Khyati (SAK).
- In the world whatever is Mithya Vastu, Adhyasa – Mithya projection, all of them are superimposed on its Ashraya (Adhara + Adhishtanam).

Samanya Anirvachania Khyati (SAK) :

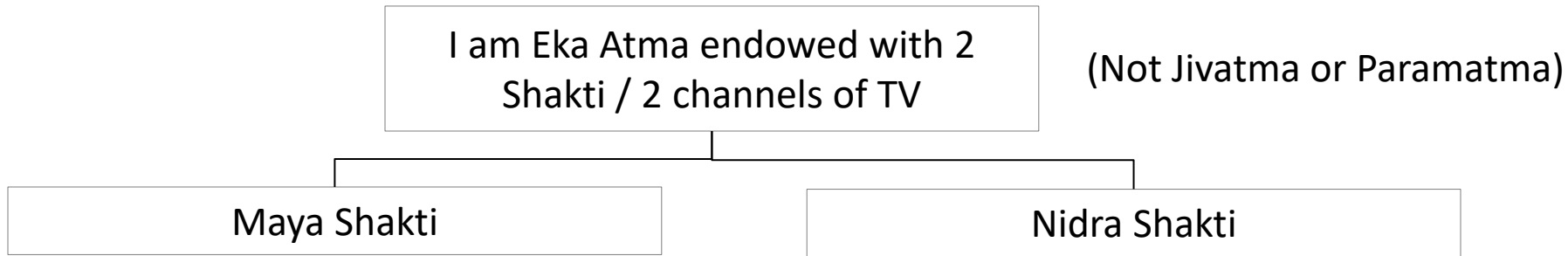


Big Leap :

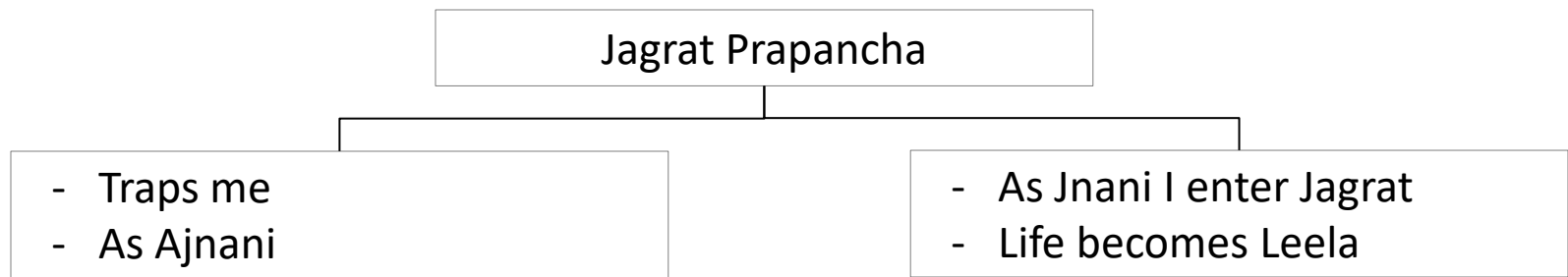
- **For Swapna Prapancha and Jagrat Prapancha also, I – Atma – Sakshi Chaitanyam is the Ashraya, and observer.**
- Ashraya = Adhishtana Amsha + Adhara Amsha.

- **Sakshi alone is the seer**

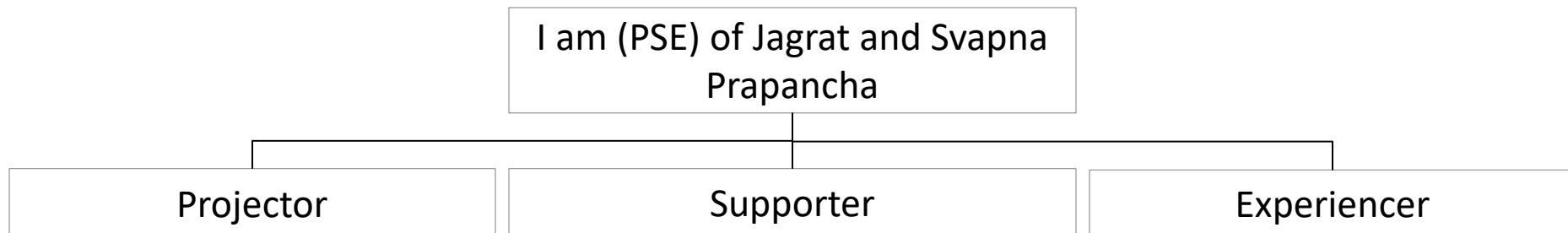
Mandukya Upanishad :



- Not some Paramatma or Ishvaras Maya Shakti – LKG class.
- In Nididhyasanam : Say – I am with 2 Shakti.
- When TV – switched off, I am in Sushupti Avastha.
- **When I switch on – Maya Shakti, I project Jagrat Prapancha which is my own Jagrat Avastha.**
- I have my own Jagrat Prapancha, I create, sustain, observe Jagrat Prapancha.



Channel Knob No. 1	Channel Knob No. 2
<ul style="list-style-type: none"> - Jagrat Prapancha - Tired - Maya Shakti 	<ul style="list-style-type: none"> - Nidra Shakti on - Doze off - Project, support, observe Swapna Prapancha - Nidra Shakti



- **When I don't use the 2 Shaktis, I am in Sushupti.**
- Nitya Mukta enjoys 2 channels of TV
- No more Vichara Sagara.
- With 2 ideas we play, till we come to Binary format.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamaḥaṁ vicitram ।
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi ॥ 20 ॥

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

- In Channel No. 1 + No. 2 – I am with Nama Rupa.
- When I switch off...

Kaivalya Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ ।
ahaṁ vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

Kaivalya Upanishad :

वैदेरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22 ॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

- **I am the wonderful Ashraya Bhuta Sakshi Chaitanyam.**

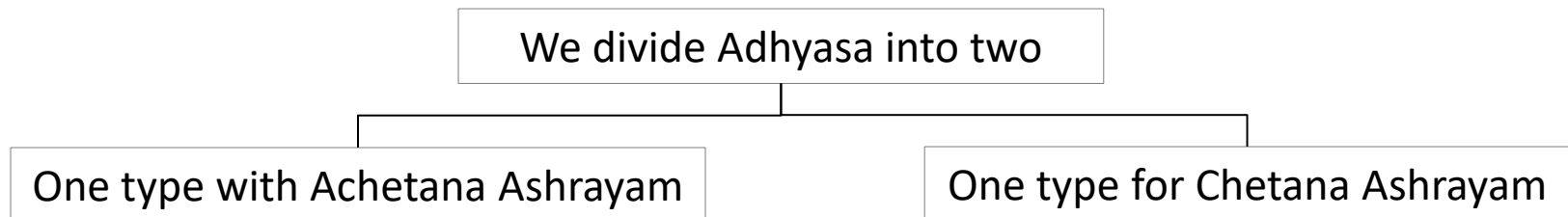
- Answer No. 1 – based on Samanya Anirvachania Khyati (SAK) over.
- It is for Mandah Adhikaris answer No. 2 – based on Anirvachaniya Khyati (RAK) .

मन्दाधिकारिसमाधानार्थं स्थूलदृष्ट्या रज्ज्वादिकं सर्पाद्यध्यासाधिष्ठान-
मित्याश्रित्यैतादृशशङ्कासमाधाने कृते । परमार्थतस्त्वद्वैतसिद्धान्ते सर्पाद्यध्यासाधिष्ठानं
साक्षिचैतन्यमेव, द्रष्टृ च तदेव । तस्मात् कल्पितसकलदृश्याण्डको-
टिसहस्राणामधिष्ठानभूतात्मैव द्रष्टा । नास्मिन् पक्षे शङ्कासमाधानादिकं प्रसज्यत इति
गुरुराह ।

Samanya Anirvachania Khyati (SAK)	Anirvachaniya Khyati (RAK)
<ul style="list-style-type: none"> - Rope shell, sand is Ashraya of Snake. 	<ul style="list-style-type: none"> - Consciousness Version 2 – Sakshi Chaitanyam enclosed in thought is Ashraya. - For shell silver, Mirage water, Rope snake Sakshi alone Ashraya for all Adhyasa.

Very Important Revision :

- **This is the basis for Drishti Srishti Vada.**
- **For all Adhyasa, there is only Ashraya which is Sakshi**
- Sakshi is Chetanam.
- According to Anirvachaniya Khyati (RAK) we don't have to divide Adhyasa into 2 types.
- In Samanya Anirvachania Khyati (SAK), we divide Adhyasa into two because we accepted.



- **In Anirvachaniya Khyati (RAK), no Achetana Ashraya, for all Adhyasa, Ashraya is only Sakshi Chaitanyam – Consciousness Version 2.**

Sakshi – alone projector

- Moola Avidya
- Maya Shakti
- Jagrat Prapancha

- Toola Avidya
- Nidra Shakti
- Swapna Prapancha

- Big leap in Vedanta – Disturbing jump.

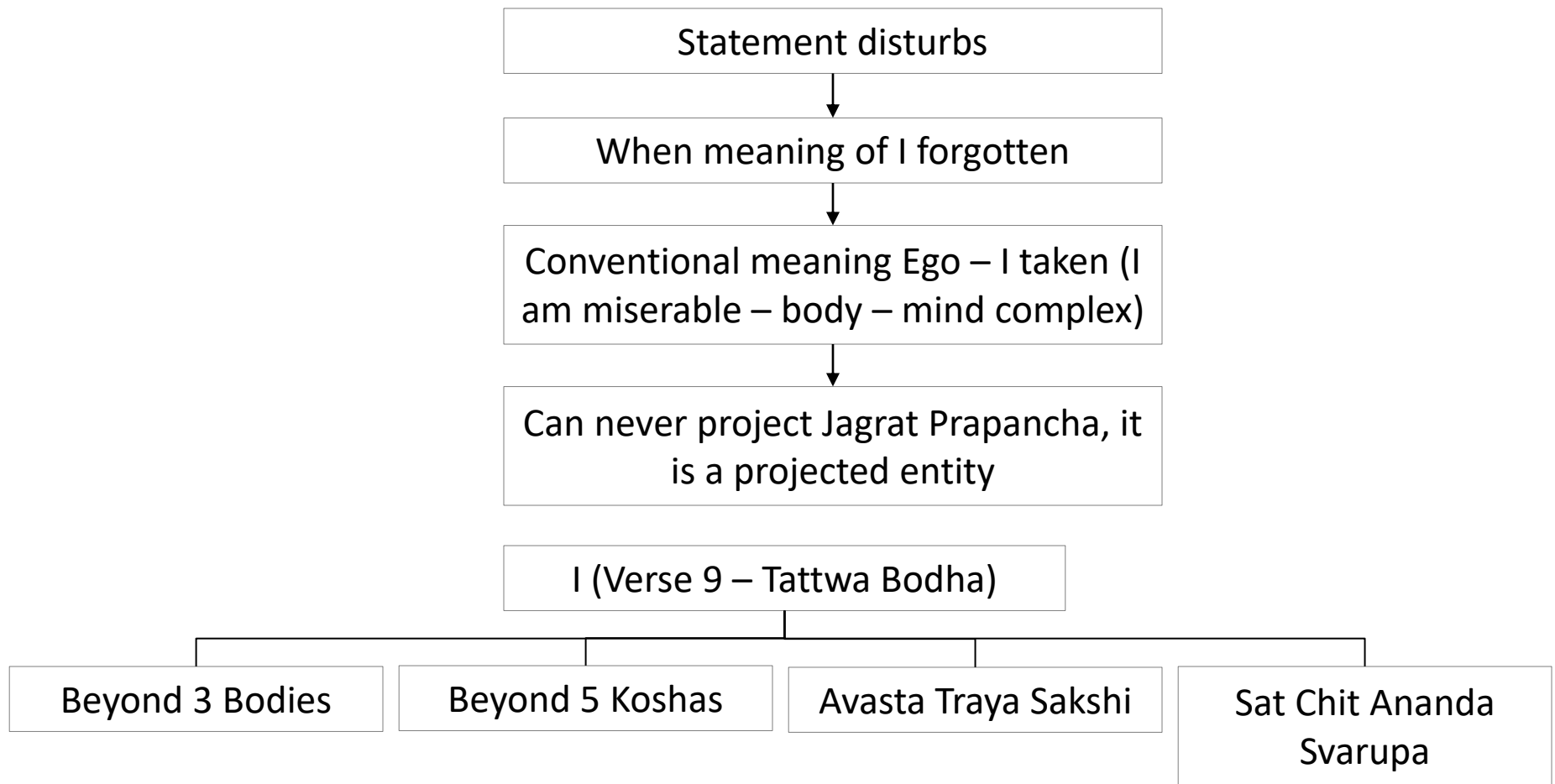
Initial stage	Advanced Vedanta
<ul style="list-style-type: none">- I am creator of Swapna Prapancha, Pratibhasikam- Bhagavan is creator of Jagrat Prapancha, Vyavaharikam.- Idea ingrained in my mind.- Creator somewhere	<ul style="list-style-type: none">- I create Jagrat Prapancha not God.- Bhagavan in this body.- Bhagavan included in Jagrat Prapancha temporarily. <p>Keno Upanishad :</p> <ul style="list-style-type: none">- Nedam Yadidam Upasate...- One of the Anatmas in Jagrat.- I alone project Jagrat and Swapna Prapancha.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]



- Without reservation I am projector, supporter, experiencer of Svapna, and Jagrat including Rope – Snake, Shell – Silver.

Essence of Answer No. 2 :

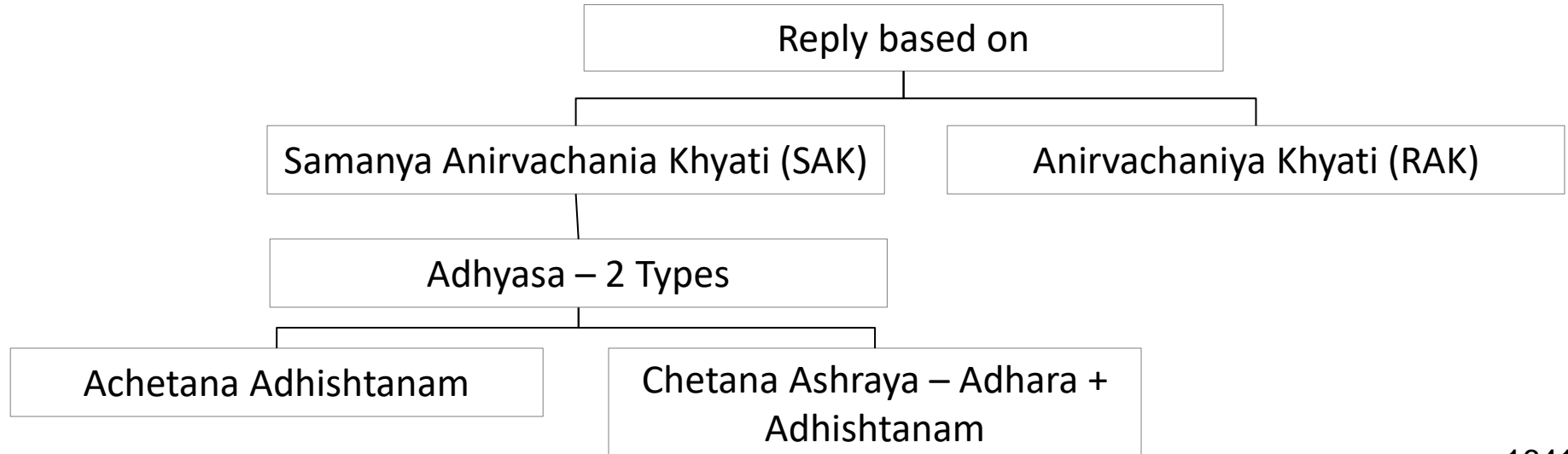
- **There is only one Chetana Adhishtanam.**

Revision (124) :

मन्दाधिकारिसमाधानार्थं स्थूलदृष्ट्या रज्ज्वादिकं सर्पाद्यध्यासाधिष्ठान-
मित्याश्रित्यैतादृशशङ्कासमाधाने कृते । परमार्थतस्त्वद्वैतसिद्धान्ते सर्पाद्यध्यासाधिष्ठानं
साक्षिचैतन्यमेव, द्रष्टृ च तदेव । तस्मात् कल्पितसकलदृश्याण्डको-
टिसहस्राणामधिष्ठानभूतात्मैव द्रष्टा । नास्मिन् पक्षे शङ्कासमाधानादिकं प्रसज्यत इति
गुरुराह।

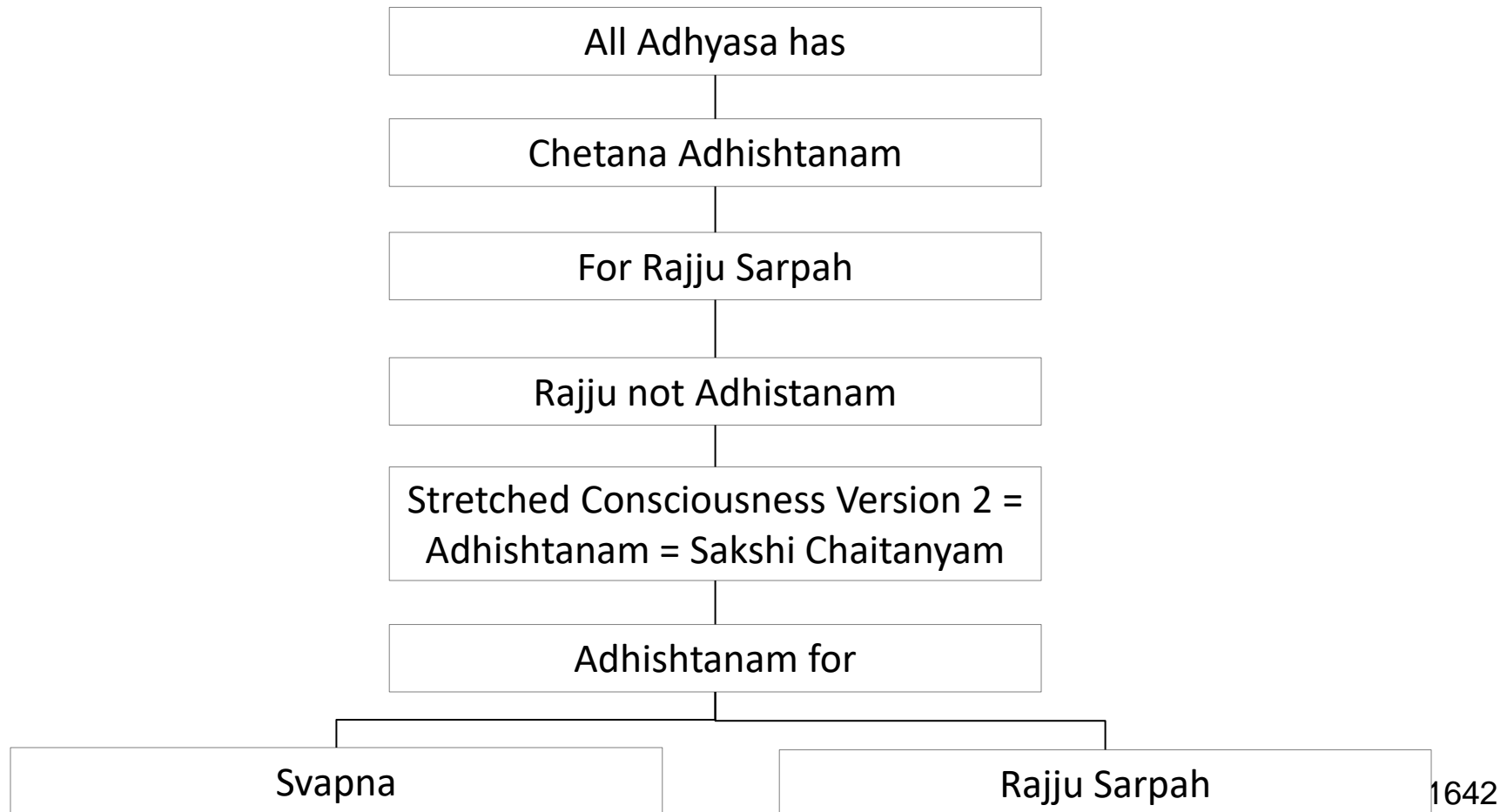
Students Question :

- Who is the experiencer of Adhyasa?
- Adhyasa Drashta Kala.

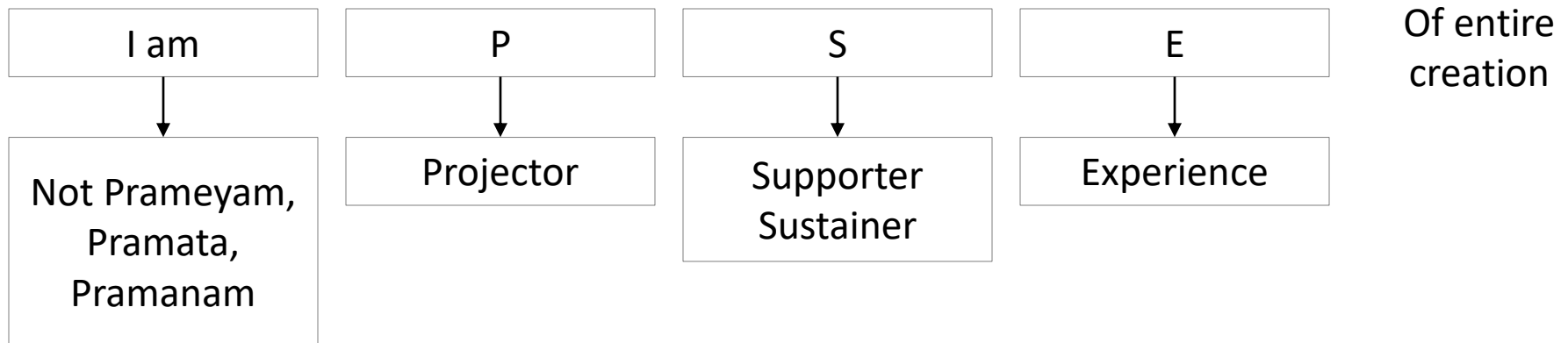


Achetana Adhishtanam	Chetana Ashraya – Adhara + Adhishtanam
<ul style="list-style-type: none"> - Rajju Sarpa - Experiencer different from Adhara + Adhishtana - Vilakshana Drishtva 	<ul style="list-style-type: none"> - Svapna - No separate observer - Drashta is same adhara, Adhishtana Chaitanyam.

In current Paragraph - Anirvachaniya Khyati (RAK) :



- For all Adhyasa, Adhara and Adhishtanam is Chetanam, Drishta = Chetanam.
- **Entire creation = Adhyasa.**
- **Adharam, Adhishtanam, Drishta = One same Sakshi Chaitanyam.**
- **I am Sakshi Chaitanyam, I am therefore, Adhara, Adhishtana and Drishta (Experiencer).**



Pramata	Sakshi
<ul style="list-style-type: none"> - Includes mind - Become localised entity 	<ul style="list-style-type: none"> - Excludes mind - Put Mind in Adhyasa - I Sakshi have no limitation

- For Mandah Adhikari – who uses Samanya Anirvachania Khyati (SAK), Uttama uses Anirvachaniya Khyati (RAK).
- Sthula Drishtya : Take Achetanam as Adhishtanam.

- Anirvachaniya Khyati (RAK) : Achetana can't be Adhishtanam.
- According to Advaita Siddhantam, Anirvachaniya Khyati (RAK), Sakshi Chaitanyam – Stretched Consciousness Version 2 is Adhishtanam.
- Refer Topic 158.
- Experiencer also is Sakshi Chaitanyam.

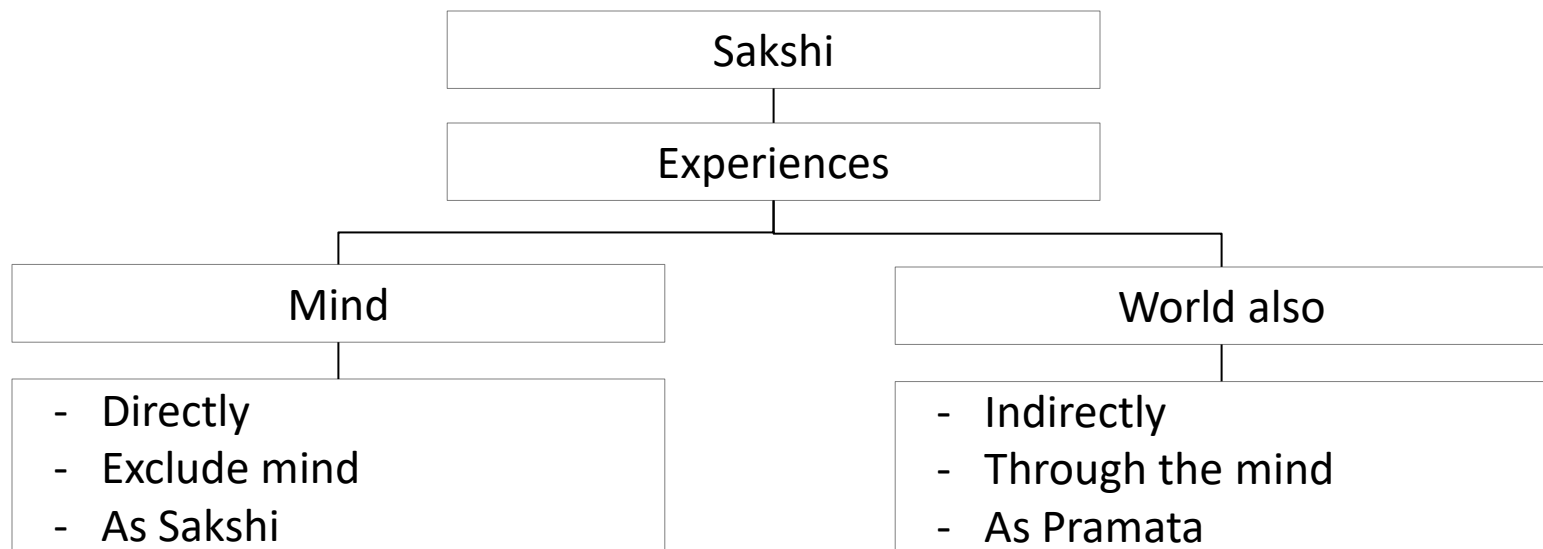
Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

Very important fact – Assimilate following :



- Always Sakshi is experienter.

Conclusion :

- Our status elevated – Miserable individual to Anirvachaniya Khyati (RAK).
- I – Atma alone am Adhishtanam, Projector / Supporter / Experienter for 100 Crore of Brahmanda.
- Kalpita = Mithya Buta Adhyasa Buta.
- For entire universe which is Adhyasa, Atma alone is Adhishtanam.
- I am the Adhishtanam and experienter also.
- In this Paksha, no scope for further questions and answers.

Topic 165 :

(१६५) मिथ्यासंसारनिवर्तनेच्छा नोचिता — हे सोम्य । इत्थं मिथ्याभूतं संसारदुःखं भ्रान्त्या त्वयि प्रतिभासते । तस्मान्मिथ्यासंसारदुःखनिवृत्त्या तव न युज्यते । तत्रायं दृष्टान्तः — यदि कश्चन मान्त्रिकः कस्मैचित् पुरुषाय स्वमन्त्रप्रभावान्मिथ्याभूतं शत्रुं प्रदर्शयति, तदा तच्छत्रुविनाशाय न स पुरुषो यतते; तद्वन्मिथ्याभूतसंसारनिवृत्तये तवेच्छा न युज्यते । तथा चोक्तं गौडपादैर्माण्डूक्योपनिषत्कारिकायाम् — प्रपञ्चो यदि विद्येत निवर्तेत न संशयः। मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ (मा. आ. १७) इति । तथा वराहोपनिषदि चोक्तम् — अज्ञानमेव न कुतो जगतः प्रसङ्गो जीवेशदेशिकविकल्पकथातिदूरे। एकान्तनिर्मलचिदेकरसस्वरूपं ब्रह्मैव केवलमहं परिपूर्णमस्मि ॥ इति ।

- Guru points once Prapancha understood as Mithya, effort to remove Mithya is meaningless.
- Rajju Sarpah can't be eliminated, Mithya, not there to be eliminated.

Important principle :

- Mithya Vastu – never talk of elimination.
- Mithya is never there for elimination.
- **With knowledge I understand there is no snake to be eliminated.**
- Mithya – should not be mechanically used.

- It is inappropriate to entertain a desire to eliminate Mithya, a very powerful statement.

Sishya	Guru
<ul style="list-style-type: none"> - Eh Bhagavan - Reverence 	<ul style="list-style-type: none"> - Eh Soumya - Affection

Bond amongst Guru and Sishha

- **Mithya of pain, Samsara, appears because of delusion.**
- Desiderative usage – Desire to eliminate = Nivikritsa.

World	Jnanis
Can talk about Dukha Nivritti	Can't talk about Elimination

Magician :

- Project any one at will.
- Projects tiger, Snake.
- Nobody will try to destroy that.

- **Instead of having desire to eliminate Dukham**



Bring knowledge, it is Mithya – false appearance.

Nididhyasanam is :

- **To neutralise our desire to eliminate Mithya.**
- Said by Gaudapada in Mandukya Upanisad Karika.
- Refer : Agama Prakaranam Chapter 1 – Verse 17.

Mandukya Upanishad : Karika (Very Important)

प्रपञ्चो यदि विद्येत निवर्तत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ १७ ॥

prapañco yadi vidyeta nivarteta na saṁśayaḥ |
māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ || 17 ||

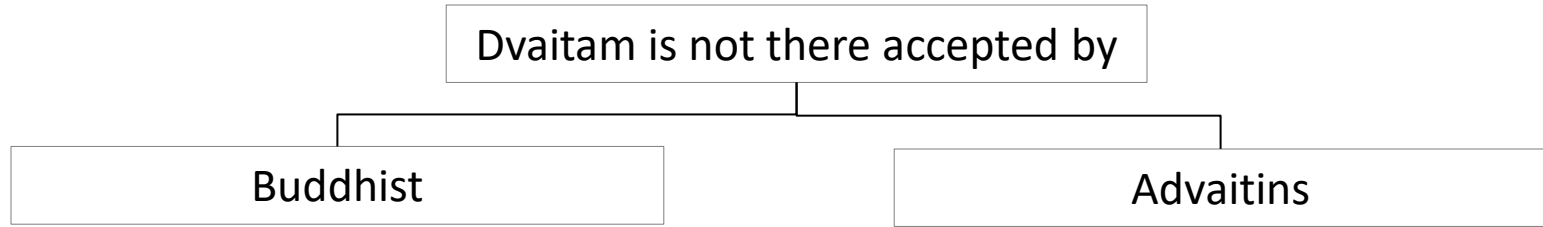
If the perceived plurality were real, then it would never disappear. This duality that is cognised is a mere illusion, or Maya. Non-duality alone is the Supreme Reality. [1 - K - 17]

- **If there is a world, it can be eliminated.**
- **Unfortunately, world will never go away because like Snake its not there..**
- **If no world, no snake, how do I experience?**
- **That is called appearance.**
- **Appearance is that which does not exist but that which we experience.**
- **World doesn't exist, it is an appearance.**

• **What is the cause?**

Maya Matram – Dvaitam.

- Entire Dvaita Prapancha = Maya = Moola Avidya.



- Both friendly for negation.

Buddhist	Advaitam
<ul style="list-style-type: none"> - Nothing is there - Shunya Vadi - Shunyam Paramarthathaha 	<ul style="list-style-type: none"> - You – Adhishtana Chaitanyam is there. - Advaitam Paramarthathaha

- Varaha Upanishad – 1180 Upanishad – 1180 Shakha Branches.
 - Shankara – wrote commentary on 10.
 - Now – 10 – 20 Shakhas, 220 Upanishad.
 - Upanishad Sangraha – Moolam – of 180 Upanishad – Motilal Banarsi Publication.
 - Varaha = Pig = Boar – Varaha Rupi Bhagavan
 - Big – Big Upanishad 5 chapters.
 - Varaha Upanishad :**
 - Chapter 2 – Verse 73
- } For Nididhyasanam

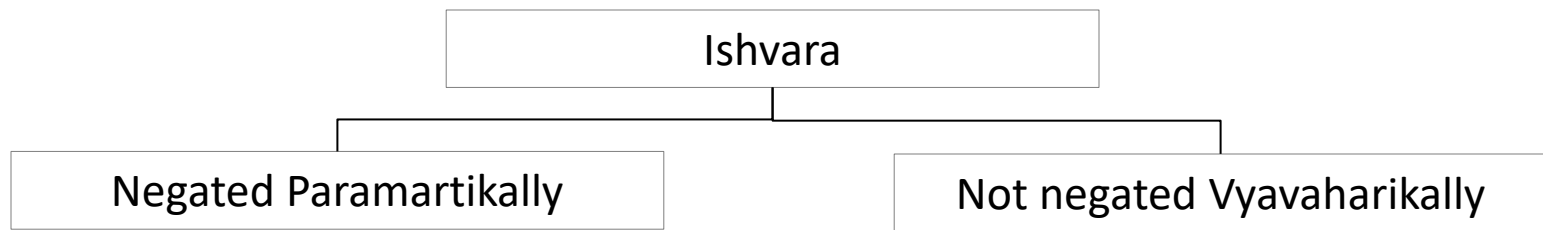
Varaha Upanishad :

भातीत्युक्ते जगत्सर्वं भानं ब्रह्मैव केवलम् ।
मरुभूमौ जलं सर्वं मरुभूमात्रमेव तत् ।
जगत्त्रयमिदं सर्वं चिन्मात्रं स्वविचारतः ॥ ७२॥

bhaateetyukte jagatsarvam bhaanam brahmaiva kevalam .
marubhoomau jalam sarvam marubhoomaatrameva tat .
yagattrayamidam sarvam chinmaatram svavicharatah' .. 72..

If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit. [Chapter 2 – Verse 72]

- Bhagavan – teacher – Righu Rishi – disciple.
- Righu Gita.
- **Really speaking Moola Avidya, Maya is not there.**
- How can there be products of Maya?
- No Maya Karyam, no possibility of universe
- Kaarana Abave, Karya Abhavaha.
- Universe not there, Jiva, Ishvara, Jagat – Nasti.
- Na Shastram, Na Guru...
- Once you negate Ishvara, we will be charged as Nastika.
- **Negate Ishvara only from Paramartika Drishti.**
- When you start talking, Vyavaharika Drishti comes.
- w.r.t. speaker – Ishvara is there, as real as speaker, perceived world.



- **What is there?**

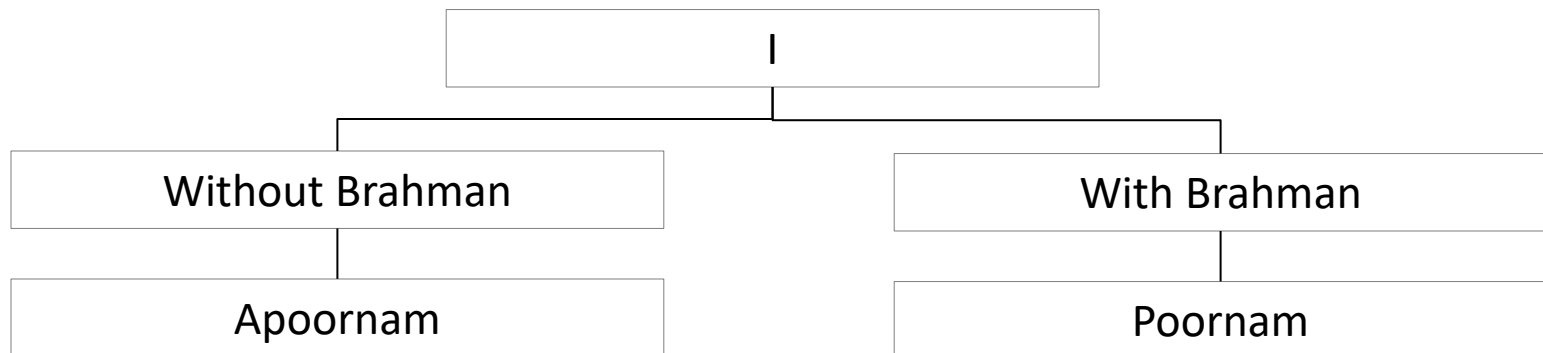
- One Brahman, in which no division is there, no Δ format, pure, nondual, Chit – pure existence, consciousness, Ananda.
- Don't look up, down, inwards for Brahman.

- **Braheiva Kevalam Aham :**

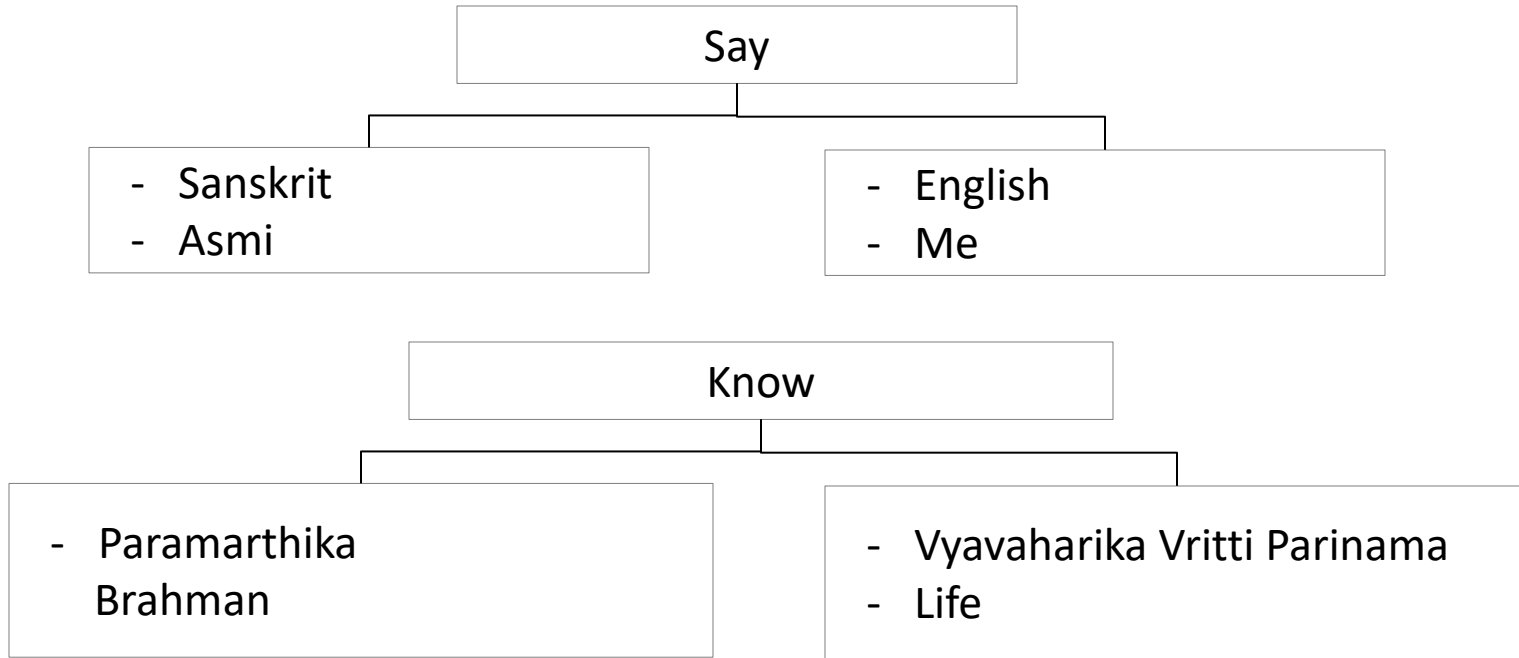
- I am that Brahman which is Parippoornam.

- **Brahman – without me will be Apoornam.**
- **I without Brahman will be Apoornam.**
- **If I am different from Brahman both will be Apoornam.**

- There is only one Brahman Parippoornam.



- Ekantha, Nirmala, Chid, Eka Rasa Svarupam, Braheiva Kevala Aham Paripoornam Asmi.



Topic 166 :

(१६६) मिथ्यासंसारस्यापि दुःखहेतुत्वात्तन्निवृत्त्युपायप्रश्नः — हे स्वामिन् । ‘जगत् त्वयि मिथ्यैव स्वप्नादिवत् प्रतिभाति, न चास्ति तत् परमार्थसद्रूपेण’ इति यदुक्तं तत्सत्यमेव । तथापि, यथा मयि मिथ्यारूपेण वा रूपान्तरेण वा स जननमरणादिरूपः संसारो न प्रतिभासेत, तथा उपायः कृपयोपदिश्यतां मह्यम् । ‘मिथ्याभूतसंसारनिवृत्तये साधनान्वेषणं तव न युज्यते’ इति भवदुक्तं यद्यपि सत्यमेव तथापि यस्य मिथ्यापदार्थो दुःखहेतुर्भवति तेन स मिथ्यापदार्थस्तन्निवृत्तिसाधनैर्निवर्तनीय एव भवति । तथा हि, कस्यचित् प्रतिदिनं भयङ्करदुःस्वप्नदर्शनं जायते । स च मिथ्याभूतस्यापि तस्य स्वप्नस्य निवृत्तये जपपादप्रक्षालनाद्यनेकोपायाननुतिष्ठति । तथा मिथ्याभूतोऽप्ययं संसारो जन्मादिदुःखहेतुत्वेन मे प्रतिभाति । अतस्तन्निवर्तनमिच्छामि । तस्मात्तन्निवृत्त्युपायं कृपया वद भोः इति शिष्यप्रश्नः।

Sishya Says :

- I disagree
- **Guru :**

It is inappropriate to desire to eliminate Mithya.

- Mithya Padartha giving me problem.

- Have desire to eliminate, it is appropriate.
- Help me out.
- **Even though Samsara is Mithya, because it is giving me problem, I have a desire to eliminate sorrow.**

Example :

- Bad Dream disturbs me, hence we pray, even though we know it is Mithya.
- Dus Swapne Para Govindam... prayer.
- In waking state, we pray for elimination.
- **People want to eliminate Mithya when Mithya gives problem.**
- I also want to eliminate Samsara even though it is Mithya.
- What you say is wonderful, admires Guru's statement.
- World is appearing, falsely, like Swapna.
- World is not there as Paramartika Satyam.
- Nice to hear.
- Whether world is Satyam or Mithya, world is giving me problem, in form of birth, death, want to eliminate Samsara in a manner that Mithya Samsara will not be there for me.
- In a way, that Mithya Samsara will be eliminated.
- Please give me Method of removing Mithya Samsara.

- Previously I approached you to remove Satya Samsara.
- You have taught me Samsara is Mithya.
- Now teach me how to remove Mithya Samsara.

Guru :

- One should not work for elimination of Mithya, not acceptable totally.
- When somebody is facing problem, I will say, problem is Mithya, one should not work for elimination.
- I will not accept if problem becomes mine.
- It is cause of serious worry and anxiety for me.
- Eliminate by appropriate method.
- Example : Nightmare comes, knows it is Mithya, wants to eliminate Mithya Svapna by Japam, Parayanam, Nadi Snanam, Parihara.
- For me Samsara is like Svapna, serious problem, gives Punarapi Jananam, Maranam.
- I want to eliminate Mithya Samsara.
- Tell me a method.

Revision (125) :

- Based on Anirvachaniya Khyati (RAK), Atma alone is Adharam Adhishtanam, Drashta – experienter of entire universe.
- PSE – Projector, Supporter – Sustainer, Experienter of entire universe.

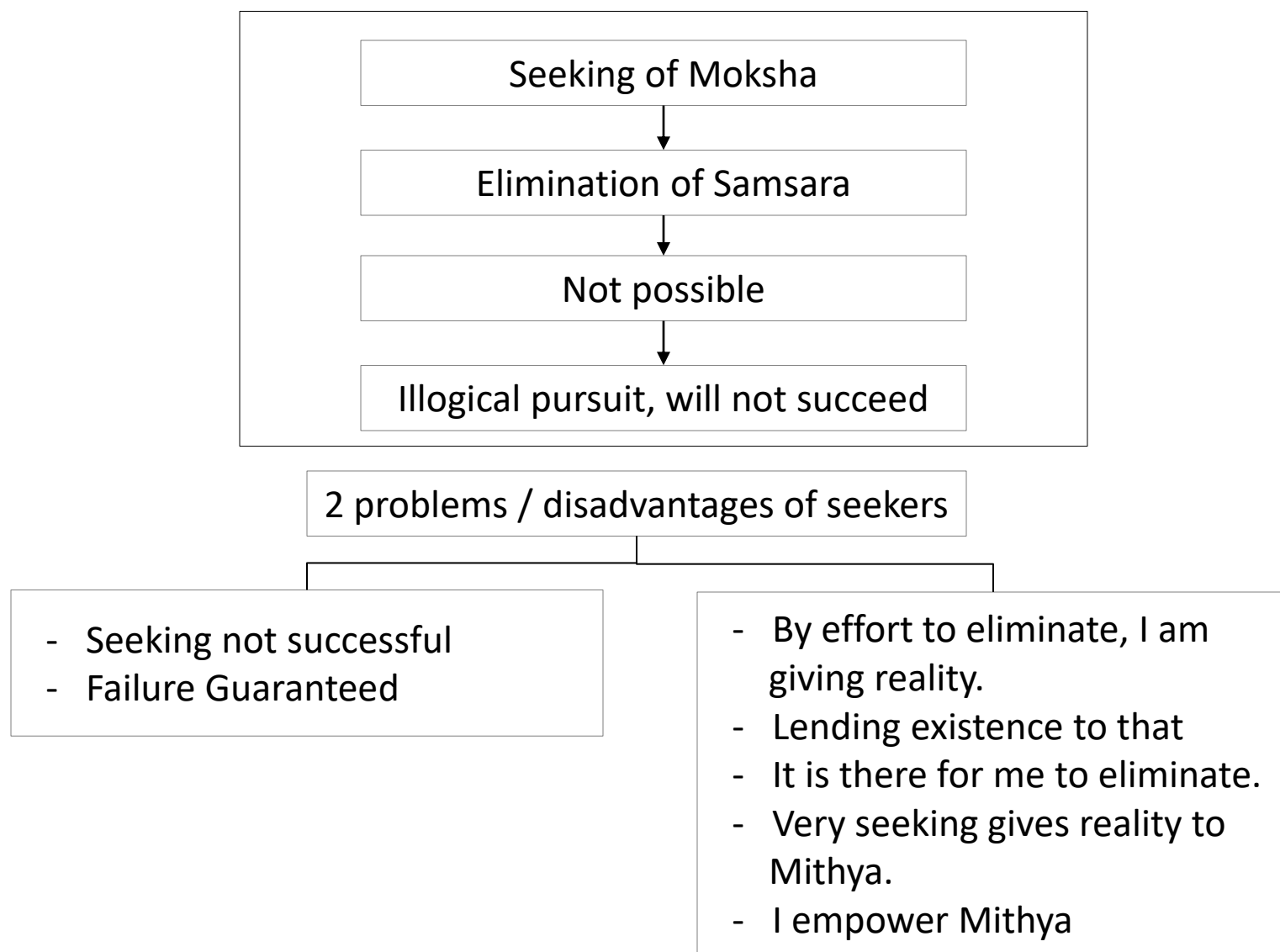
- Atma is Consciousness Version 2, stretched consciousness.

Atma	Universe
- Adhishtanam	<ul style="list-style-type: none"> - Adhyastham Upon atma - Mithya - Rajju Sarpah - Film on screen - World = Rajju Sarpah Mithya Vastu.

- World = Samsara is Mithya.
- Conclusion – Topic 167.
- Whatever is Mithya is appearing because of ignorance.
- Appearance, but does not exist as a substance.

- **Since Samsara is Mithya, Samsara is not a substance, can't talk of elimination of Samsara.**

- Elimination, removal is possible only for something which is.
- Rope snake can't go away from rope, elsewhere, because it is not there to go away, not a thing to go away.
- Hence elimination of Mithya is not possible and since Samsara is Mithya, elimination of Samsara is wrong, illogical approach.
- Seeking of Moksha is illogical approach.



Example :

- Someone insulted 20 years before.
- Insult over, hurt, suffered over.
- My glory, past, doesn't exist, I have fantastic memory power.

- **I raise that, gives life which it doesn't have and repeatedly get hurt.**
- Who gives realty, I myself empower insult, and we ourselves hurt ourself.
- **Samsara does not have much capacity other than appearing in front of me.**
- Our glory, we empower that Samsara and repeatedly get hurt.
- One of the empowering method is the very struggle to eliminate it.
- It is a form of empowerment.
- **Eh Sishya, don't hurt yourself.**

Example :

- Baby pulls its own hair and is crying.
- More strongly pulls its hair + cries.
- We are babies pulling hair and hurting ourselves.
- **Eh Sishya, don't try to eliminate Samsara, allow it to disappear don't do anything.**

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

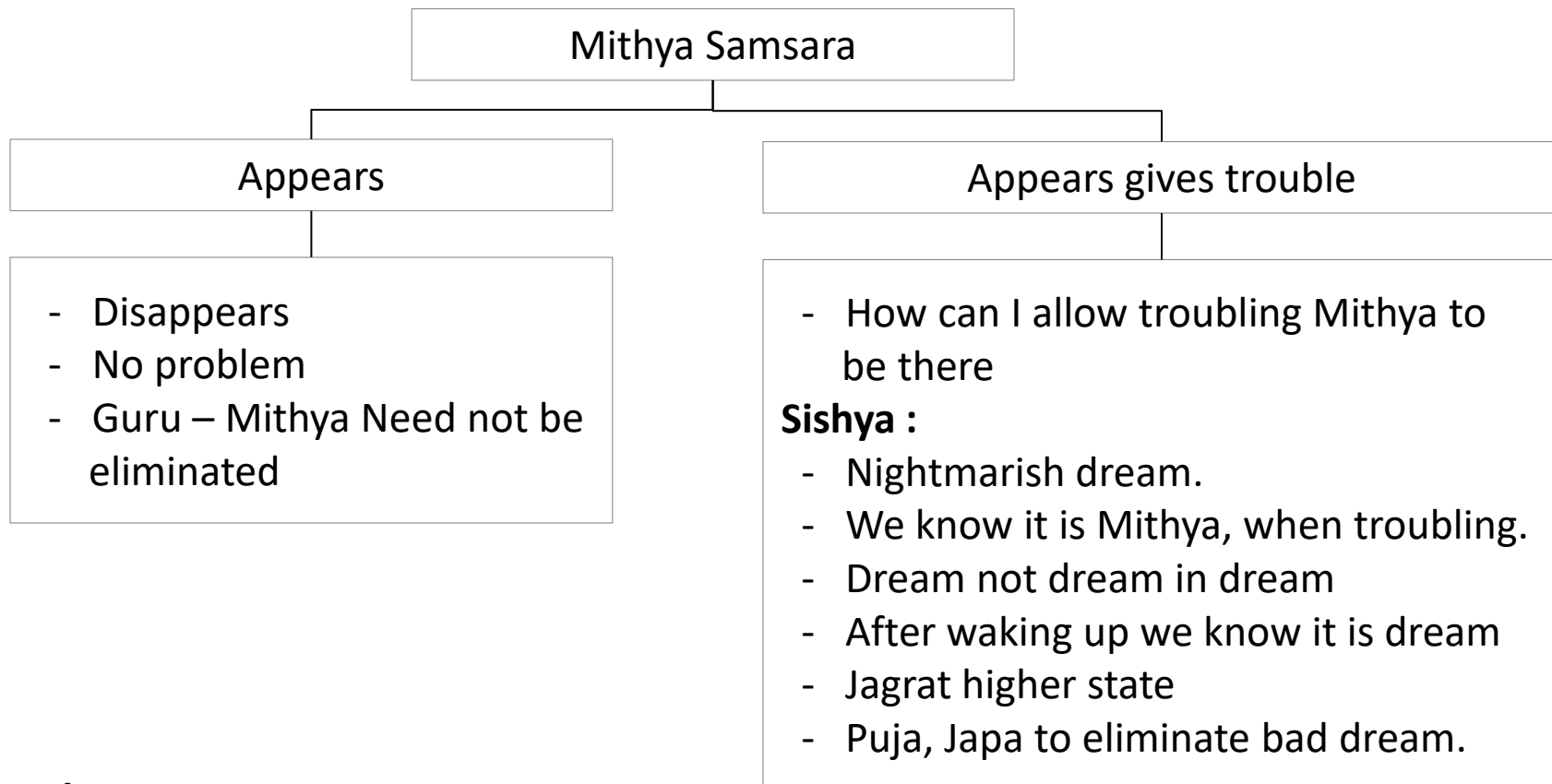
The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

Gurus message to Sishya :

- Without any effort, this will pass away – or body will pass away.

Sishya :

- Do disagree with you Mithya, allow it to appear and disappear.



Example :

- Alatur Hanuman – I should not dream bad dream

Topic 166 :

- How to eliminate Mithya troubling Samsara.

Topic 167 and 168 : Answer of Guru

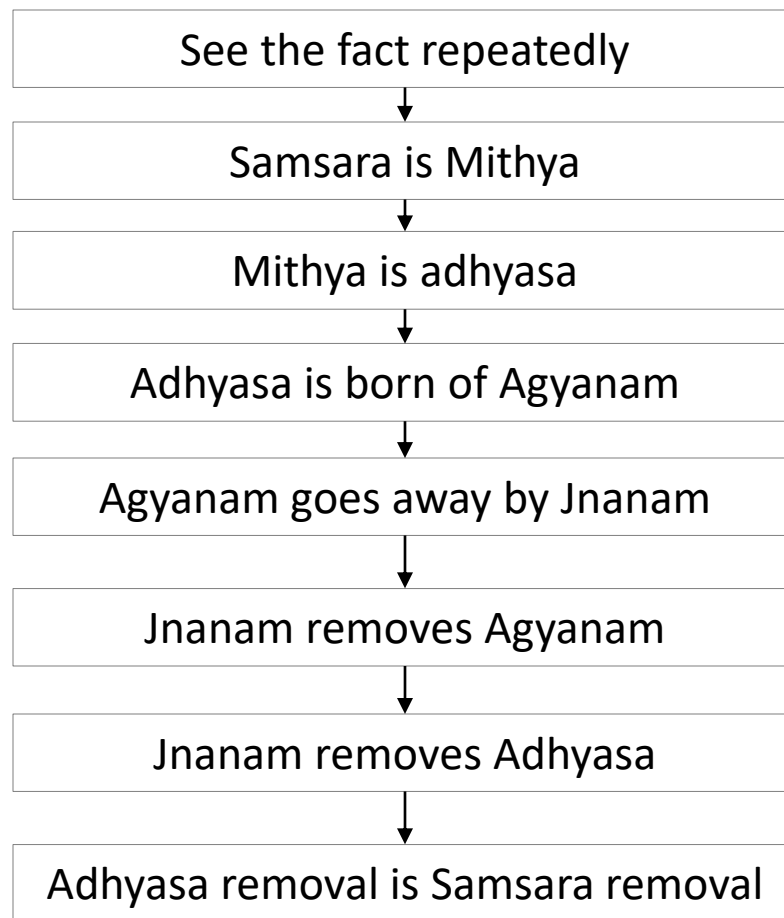
Topic 167 :

(आ. १६७-१६८) गुरोरुत्तरम् —

(१६७) आत्माज्ञानहेतुकसंसारनिवृत्तावात्मज्ञानमेवोपायः — हे शिष्य । जगद्रूपदुःखस्यात्यन्तनिवृत्तये पृष्ठ उपायः प्रागेव निरूपितः । श्रद्धाभक्तिपुरःसरं तत्र दृढनिश्चयः क्रियताम् । ततो जगद्रूपदुःखमणुमात्रमपि त्वयि न दृश्येत । हे सोम्य । अद्वितीयासङ्गचिन्मात्ररूपस्वात्मस्वरूपस्यापरिज्ञानाज्जगद्रूपदुःखं तव प्रतिभाति । तच्च तवात्मस्वरूपपरिज्ञानमात्रान्निवर्तेत । यद्वस्तु यस्याज्ञानाद्भवति तद्वस्तु तस्य ज्ञानमात्रान्निवर्तत इति नियमः । रज्ज्वज्ञानात्प्रतीयमानः सर्पः 'रज्जुरेवेयम्' इति रज्जुज्ञानमात्राद्यथा निवर्तते, तथा आत्मज्ञानात्प्रतीयमानं जगदप्यात्मतत्त्वसाक्षात्कारमात्रेण निवर्तेत ।

Understand full significance :





- Not mere verbal statement.
- Significance should be assimilated.
- This is fundamental, will reinforce.
- Known fact being repeated.
- **To eliminate Mithya Samsara, caused by Self – ignorance, only remedy is Atma Jnanam, no other method.**

- Emotional pain exists in form of Jagat.
- World means Pancha Anatma around person – “Profession, possession, family, mind and body”.
- Constantly gives pain.
- Temporarily pain removed by Astrologers, doctors,....
- For total elimination, method discussed in topic 45 and 53.
- Listening done mechanically.
- It is biggest obstacle for Moksha.
- Let it go deep into your mind, Dridha – Nishchaya, conviction should come.
- **If well assimilated, you will not give reality to world itself, where is the question of Pancha Anatma.**
- **Entire world reduced to :**

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- **World is a movie on the screen of consciousness.**

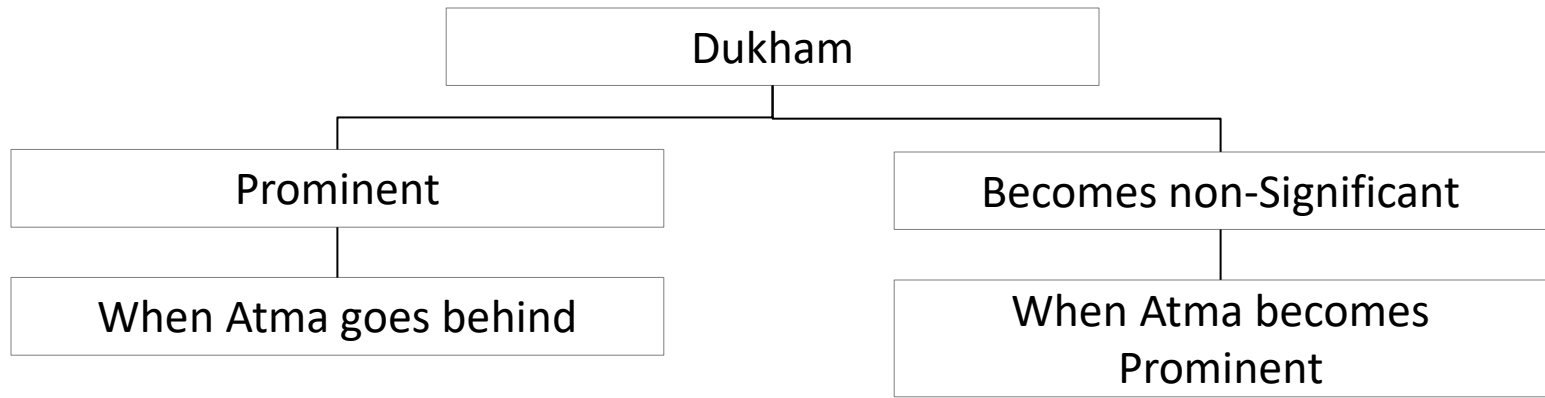
Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- This teaching not for mere repetition, not for notes writing, binding books, buying CD.
- May you assimilate teaching.
- **Sarvam Brahma...**
- **Continue perception of world.**
- Understand the teaching.
- Jagat Rupa Dukham in your understanding is not there, but is there in experience.
- If world is not there, what is there?
- Advitiya, Asanga, Chinmatra, Rupa, Svatma Svarupa.
- **There is only one nondual, relationless, pure consciousness is there.**
- Because you loose sight of that fact alone, Jagat Rupa Dukham becomes prominent.



Example :

- During day time are there stars in Sky or not there.
- As good as non existent during day.
- When sun goes behind, stars prominent.

Gita :

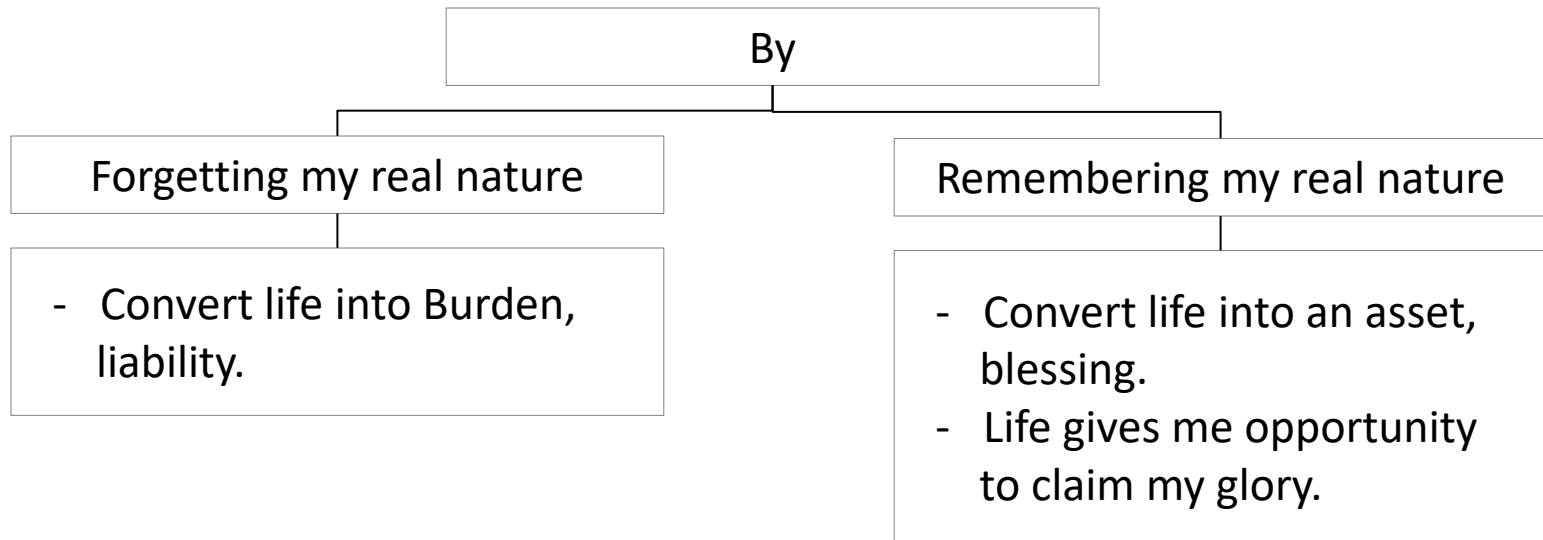
या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

When Jnanam Behind	When Jnanam prominent
<ul style="list-style-type: none"> - Samsara prominent 	<ul style="list-style-type: none"> - Samsara as good as non-existent like stars of the sky. - Infinite stars, infinite problems prominent when you forget your Svarupam.

5th capsule of Vedanta :



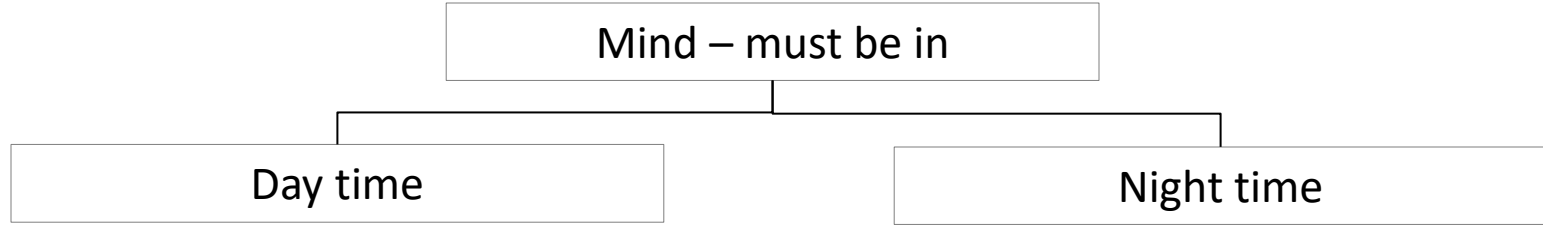
- Life not an opportunity for complaint.

Vedānt-vākyeṣhu sadā ramanto
Bhikṣhānnamātreṇ ch tuṣṭīmantah |
Ashokavantah karuṇaikavantah
Kaupīnavantah khalu bhāgyavantah ||1||

Samsara will not go away, it will become as insignificant as the stars in the sky during the daytime.

Self forgetfulness is the night when the stars of problems will be bright.

Self remembrance is the day time when the problems become insignificant.



- You have to decide.

- **Vivekchudamani :**

Nididhyasanam = Life long procedure.

- When you stop Nididhyasanam, sun has set, night has come, stars have come.
- In every interaction, we complain.
- Parijnanam = Jnana Nishta.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gr̥hṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan || 5-9 ||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukṛtaṃ vibhuḥ |
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- All these are Sahaja Samadhi.
- **General principle : Niyama**
 - Whatever appears because of ignorance of something, that will disappear because of knowledge of that thing.

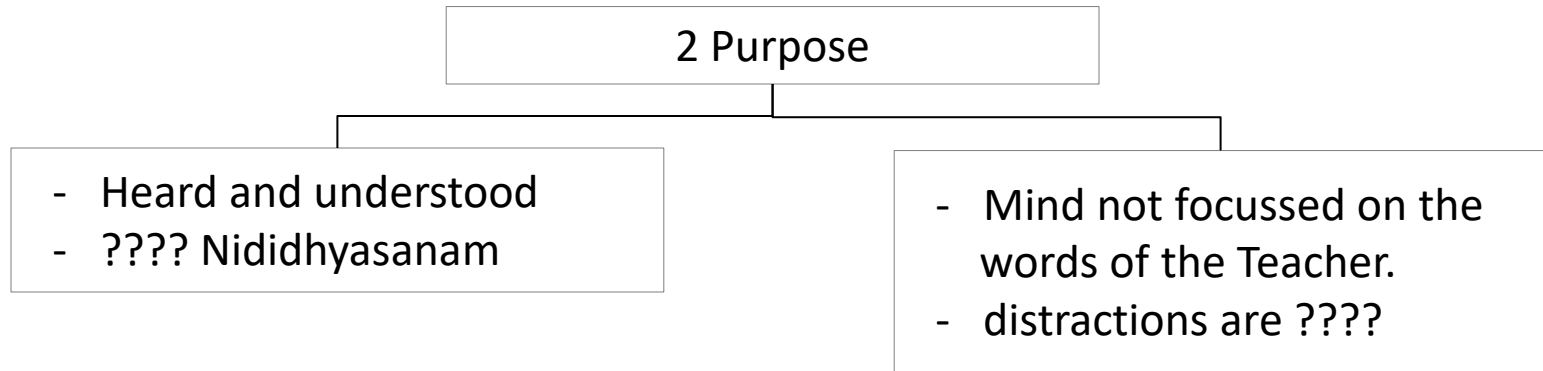
Rope Snake

Appears because of ignorance
of Rope

- Rope snake will be negated because of knowledge of Rope.
- Universe appears because of ignorance of Atma.
- World is because of Moola Avidya, Maya, ignorance of self.
- Sakshatkara – Not direct experience.
- Learning to claim, I am Atma from the innermost heart with conviction and without any reservation.
- **Sakshatkara = Claiming I am the projector, supporter, experiencer of the Universe.**
- That is the only solution to resolving the world as Mithya and Dukham as Mithya.

तच्चात्मतत्त्वज्ञानमुपदिष्टपूर्वमपि भूयोऽनुव्याख्यास्यामि — कालत्रयेऽपि मयि जगदणुमात्रमपि नास्ति; मिथ्यात्वात्, स्वप्नवत् । यन्मिथ्या तदधिष्ठानं न दूषयेत् । न हि मरीच्युदकमूषरदेशमार्त्तीकरोति । तथा मयि प्रतीयमानमपीदं जगत् मिथ्यात्वान्न मे कामपि हानिं कर्तुं प्रभवति । अहं सच्चिदानन्दानन्ताद्वितीयासङ्गब्रह्मस्वरूप एवास्मि, इत्येवं निश्चय एव ज्ञानम् इत्युच्यते । एतदेव ज्ञानमासुप्तेरामृतेश्च निरन्तरमभ्यस्यमानं मोक्षसाधनम्, नान्यत् किञ्चिदपि । तदिदं ज्ञानं पूर्वमेवोपदिष्टवानस्मीति गुरुराह ।

- Only by Atma Tattva Sakshatkara – description here.
- Prose version – Remember idea.
- Sakshatkara = Not realisation, but claiming from innermost heart, without reservation.
- Claiming – I am Projector / Supporter / Experiencer (PSE) of the universe.
- Deliberately repeat idea.
- Lord Krishna does and Upanishad repeats, it is re-inforcement or Nididhyasanam.



- Look at ink in pen when Guru says – Tat Tvam Asi.
- Central message of Vedanta – how student must do Nididhyasanam.

a) Kalatraye Api :

- In past, present and future.

b) Mayi :

- In me

c) Jagat Anumatram Nasti

Mandukya Upanishad : Karika

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।
असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥ ९७ ॥

aṇumātre'pi vaidharmye jāyamāne'vipaścitaḥ ।
asaṅgatā sadā nāsti kimutā''varaṇacyutiḥ || 97 ||

The slightest idea of plurality in Atman entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the real nature of the Atman?
[4 - K - 97]

- Even an anu of universe you accept, Samsara will catch you.

Ask :

- For comfortable sleep, within mosquito net, how many mosquitos can be permitted, one enough.
- Slightest idea of plurality veils Atma.

- **Experientially world available.**
- **Vedanta never negates world experience.**
- **Vedanta strongly negates world's existence.**

- Existence which is along with the world, it does not belong to the world, it belongs to me only.

Example :

- **Moonlight does not belong to the moon.**
- **World existence does not belong to the world.**
- It must be assimilated.
- Why world not existent?
- Anumatram Api Nasti – why?

d) Mithyatvat :

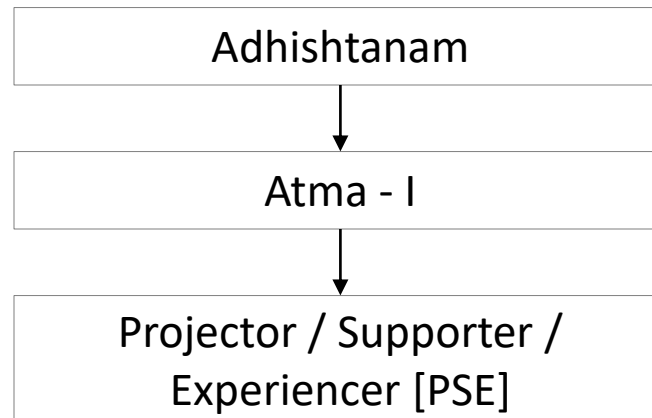
- It is seeming existent.

e) Svapnavatu :

- Whenever doubt comes say – “Like Svapna”.

f) Yatu Mithya Tatu Adhishtanam Na Dushayet :

- This Pancha Anatma can't disturb the Adhishtanam.



g) Nahi Marichi Udakam :

- Like Mirage water.

h) Ushara Desham Ardhri Karoti :

- Does not wet the sand underneath.

i) Tata Mayi Pratiyamanam :

- Apidam

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

j) Jagat Mithya Vanna Me Kama Api Hanim Kartum Prabhavati :

- This world can't cause any harm, damage, problem to me.
- Me – not body, mind.
- Me – is

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Who am I?

k) Aham Sat chit Ananda Anantha, Advitiya, Asanga, Brahma Svarupa eva Asmi :

l) Iti Evam Nishchayaha :

- This conviction, I need not and should not tell others.
- In the world in waking use Δ format.
- In Meditation :

In Jeevan Mukti Chair, claim, I am free, no other way.

- Don't tell other, they will tease our own mind will tease, is it really true?
- When one corner of mind questions, my knowledge and conviction must be so strong.
- Not just superficial claim, it is the truth, whole truth and nothing but the truth.
- I must be able to say this to myself.

m) Iti Evam Nishchayam Eva Jnanam iti Uchyate :

- This is Jnana Nishta.

n) Etat Eva Jnanam :

- I have completed Vedanta, can't drop teaching.

o) Ayupera Amrutascha Nirantara Manam :

- Then 5 likes must be regularly repeated.
- Asupte – till you go to bed, revive in the mind 10 times a day.
- Especially when there are problems.
- When things fine, can afford to forget Vedanta.
- Daily quota of problems are there.
- Until you go to bed.
- Until the body falls – Amrute.
- Repeat in the form of Sravanam.
- Getting old, can't come to class.
- Old – attached, Addicted or consider it as Nididhyasanam.
- Punah Punaha Sravana Rupena, or MANANA Rupena (study new text book).

p) Abyasyamanam :

- Repeat study.

q) Moksha Sadhanam :

- Alone is solution to sorrow.

r) Na Anyat Kinchit Api :

- Not anything else.
- Mithya Samsara Nivritti.
- Alatoor Hanuman.

s) Jagrat Prapancha Rupa Mithya Swapna :

- Alatoor Hanumane is this paragraph.

p) Tad Idam Jnanam Puve Meva Upadhishtavan Asmi :

- I have taught this before.
- I am going to repeat this again and again in Vichara Sagara.

Revision 126 :

- Topic 167 – last 2 lines.
- Acharya Established, the effort to eliminate Mithya Samsara is inappropriate because Mithya is that which can't be eliminate because it is not there to be eliminated.
- Desire + effort in appropriate.

Sishya :

- Troubling Mithya should be eliminated, legitimate.
- Troubling dream – need to get rid.

- Troubling Samsara should be eliminated.

Guru :

- Appreciate desire, appropriate.
- **Troubling /nontroubling Mithya can be eliminated only by Jnanam of Adhishtanam.**
- Mithya appears because of ignorance of Adhishtanam.
- Desire will be fulfilled only through Jnanam.
- What type of Jnanam required.
- Kala Trayepi... 5 lines very important to assimilate.
- Through Sravanam and Mananam Jnanam has to be received.
- Through Nididhyasanam, Jnanam has to be assimilated.
- **Assimilated knowledge alone transforms the inner personality.**
- Inner personality alone responds when there are problems.
- Outer personality responds when no problems.
- **Inner personality with Jiva Bhava Vasanas are responding to crisis.**
- Asupte Amrute Kalam....
- Until sleep, until death... dwell upon Vedanta when time available.
- When no time, keep it in background.

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Nirantharamanam, Moksha Sadhanam, Jivan Mukti, Videha Mukti Sadhanam.
- Jnanam alone is Sadhanam, not one of the paths for Moksha.
- Not Nama Sankeerthanam.
- This knowledge given from topic 99 to topic 106.

Topic 168 :

(१६८) ज्ञानमेवाज्ञाननाशकम्, न कर्मोपासनादि — हे सोम्य । अस्य जगत् उपादानकारणमज्ञानम् । अस्याज्ञानस्य नाशमनु तत्कार्यं सर्वं दृश्यं जगत् स्वयमेव विनश्यति, उपादाननाशानन्तरं तत्कार्यस्य स्थित्ययोगात् । तस्याज्ञानस्य नाशस्तु ज्ञानमात्रेण जायते, न तु कर्मोपासनादिभिः साधनान्तरैः; यतो ज्ञानमेव साक्षादज्ञानविरोधि न कर्मोपासनादिकम् । यथा गृहान्तर्विद्यमानं तमः केनापि व्यापारेणानिवर्त्यमपि केवलप्रकाशेन निवर्त्यते तथाज्ञानरूपं निबिडं तमो ज्ञानात्मकप्रचण्डप्रकाशेनैव निवर्त्येत, न तु केनचिदपि साधनान्तरेण । हे सोम्य । द्वैतरूपं जगत् यथा निःशेषं निवर्तेत तथाहं ते साधनमुपादिशम् । तदेतन्मनसिधारयन् पुनःपुनर्युक्तिभिरनुचिन्तय । ततोऽपि संशयो यदि स्याद्यथेच्छं पृच्छेति गुरुराह ।

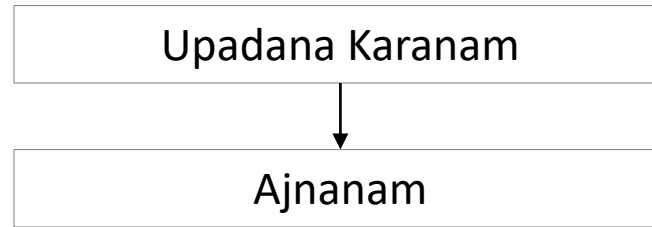
- Fundamentals of Vedanta redefining and restating for consolidation.

I) Jnanam alone removes ignorance not Karma or Upasana.

- Ignorance is considered to be the material cause of cosmos.

- **Cosmos is made of matter.**

- **Material cause of matter is ignorance, Moolavidya, Prakrti, Maya.**



- By elimination of Moola Avidya, products of Moola Avidya, entire perceptible universe is destroyed.

- **Prapancha Nivritti not experiential elimination but its existence is negated.**

World Experience	World Existence
<ul style="list-style-type: none"> - Prapancha Anubhava - Not negated 	<ul style="list-style-type: none"> - Called Prapancha Nivritti, Astitva Nivritti - Negated

- **Vidyaranya Panchadasi :**

Na Apratiti Tayor Badaha Kintu Mithyatva Nishchayaha none Sushupti Moorchasau Ayathnena Jnanaha Mocheran.

- Vedanta talks world elimination = Existence negation not experience negation.
- Technical word = Badaha.

- **Badaha = Existence negation without experience negation.**

Rule :

Karana Nasha	Tantu Nasha
Karya Nashaha	Patha Nasha

- When Threads burnt, cloth can't exist.
- Elimination of ignorance only by knowledge not by Karma, Upasana.
- Karma and Upasana not useless, they remove impurity not ignorance.
- Continue for Chitta Shuddhi or Loka Sangraha.
- Knowledge alone is opposed to ignorance.
- 1st chapter of Naishkarmya Siddhi, Sureshvaracharya gave several reasons.

Example :

- Darkness inside house can't be eliminated by any Kahika, Vachika, Manasa Karma.
- Very simple job, strike match stick or switch on.
- Nividam = Dense and thick darkness
- Reinforced by product of ignorance.
- **Person secure :**

5 sons + 4 daughters + 25 Grandchildren + 37 great grandchildren.

- **Ajnanam – greatest obstacle surrounded by Ahamkara + Mamakara.**
- They secure ignorance even after 25 years study.
- Nividam Tamaha = Reinforced ignorance by Ahamkara, Mamakara.

Example :

- Everything wonderful but...
- Intense light of knowledge helped by Sravanam, Mananam, Nididhyasanam.

Gita :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

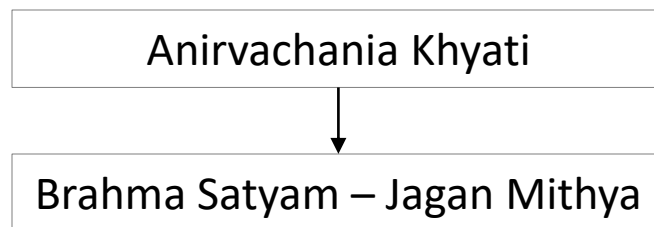
- Not by any other Sadhana.
- **I have taught you Sadhanam for Dvaita Prapancha Nivritti.**
- How it goes?
- Like camphor burns, no residue.
- Add your reasoning also and make knowledge clear.
- After revision, if any doubts come again.
- For student, obstacle to realisation.
- Sishya Asks.

Topic 169 – 225 :

- Sishya in Vata Vriksha, will analyse and comes back.

Following topic :

- Topic 169 – 188 : Jiva – Brahma Abheda Rupam.
- Jagan Mithyatvam Topic 146 – 168.
- Jeeva – Brahma Aikyam – Topic 169 – 225.



- Jeevo Braheiva Na Paraha – now focussed.

Topic 169 – 171 :

- Jeeva – Brahma – Abheda
- Tattva Drushti – question.
- I have practiced Dasoham, Karma Khandam and Upasana Khandam for years.

God	I am
<ul style="list-style-type: none">- All- Only Saviour	<ul style="list-style-type: none">- Small- Helpless- In struggle

- Deeply ingrained, Veda Purva Bhaga has deliberately Re-inforced by wrong conviction.

To say :

- I am Sarva Adhishtanam not easy.
- What type of Moksha we look forward to?
- I should die, and join God in Shiva Loka, Vishnu Loka.
- World will continue, I will go away from the world.
- After merging, will never come back.
- Permanent Tata, Bye, bye to all of you.

Nishchala Dasa :

- We look forward to this Moksha, I am small Jiva.
- Escapist Moksha must go away.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- No question of dying, travelling, reaching.
- They are provisional Sadhanas during Karma Yoga time, Adhyaropa Prakaranam, escapist Moksha.
- In Jnana Khanda, provisional Moksha dropped and claim Nitya Moksha.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- How can I go anywhere?
- Time, space, universe are appearing like bubbles in me.

Atma Bodha :

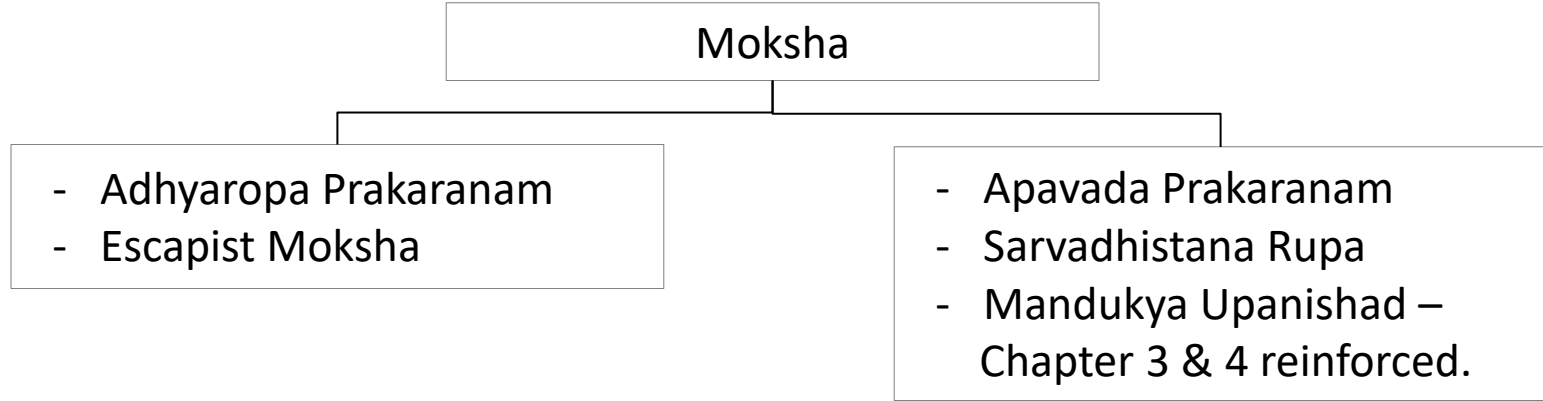
उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

upadane'khiladhare jaganti paramesvare,
sargasthitalayanyanti budbudaniva varini ॥ 8 ॥

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything. [Verse 8]

- Real Moksha to be assimilated :

Galaxies are rising and felt in me like bubbles, they can't touch me, I cannot escape, I need not escape.



Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ७१ ॥

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 71 ||

No kind of being is ever born; nor is there any cause for any such creation. The Ultimate Truth is that (Brahman) in which nothing whatsoever is born. [4 - K - 71]

- No being is ever born, no cause for creation.
- Ultimate truth is Brahman in which nothing whatsoever is born.

Topic 169 :

Summary of Teaching in 3 Chapters (Tarangas) :

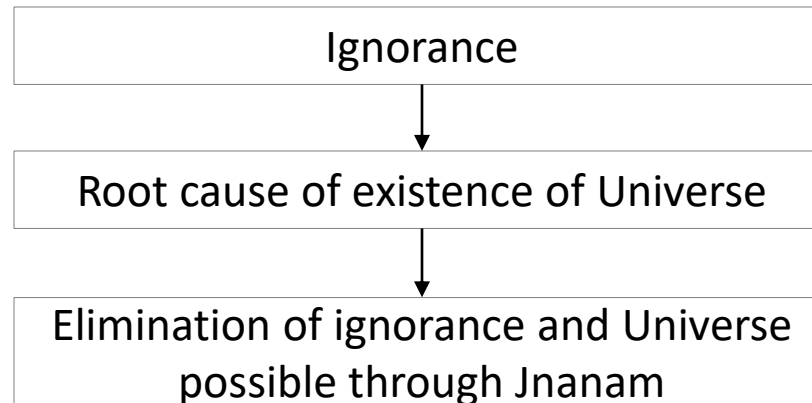
(आ. १६९-२२५) पूर्वोपदिष्टविषये आक्षेपसमाधानानि —

(आ. १६९-१८८) जीवब्रह्मणोरभेदनिरूपणम् —

(आ. १६९-१७१) जीवब्रह्माभेदविषये तत्त्वदृष्टिप्रश्नः —

(१६९) गुरुपदेशं सङ्ग्रहेणानूद्य शिष्यः स्वशङ्कां सूचयति —हे स्वामिन् । जगत्कारणमज्ञानम्, तस्याज्ञानस्य तत्प्रयुक्तजगतश्च नाशो ज्ञानेनैव जायते' इति भवदुपदिष्टं सम्यगवगच्छामि । परन्तु 'जगन्मिथ्या, जीव आनन्दस्वरूपः, अतश्च स जीवो ब्रह्मणो न भिन्नः' इति भवतोपदिष्टेऽर्थे जगन्मिथ्यात्वम्, जीवस्यानन्दरूपत्वं चावगच्छामि । 'जीवो ब्रह्माभिन्नः' इत्यंशं तु नावधारयामि, तयोर्भेदशङ्कैव मे मनसि परिवर्तते, इति तत्त्वदृष्टिः पृच्छति ।

Sishyas Doubt :



- I have understood clearly Jagan Mithya, Jiva Ananda Rupa, therefore Jiva is nondifferent from Brahman (identical).

- **Jagan Mithyatvam – understood.**
- **Jiva is Ananda Rupa – understood.**
- **I am Brahman, Vishwadharam not understood.**

- Mahavakyam – I can't accept totally.
- Courage is born out of intellectual conviction.
- Doubt is bugging me all the time.
- What is reason for this doubt?

Topic 170 :

(१७०) जीवब्रह्मणोः स्वरूपभेदात्तयोरैक्यमसङ्गतमिति शङ्का —हे स्वामिन् । अहं हि पुण्यपापयोः कर्ता, तत्फलभूतजननमरणसुखदुःखादीन्यनुभवामि । विचित्ररचनाविशिष्टं जगन्मयि प्रतिभाति । जगत्कारणीभूतमूलाज्ञाननिवृत्तयेऽहं ब्रह्म विजिज्ञासे । ब्रह्मणस्तु पुण्यपापे न स्तः । जन्ममरणसुखदुःखादिक्लेशलेशोऽपि ब्रह्मणो न सम्भवति । अत एव तस्य न ज्ञानेच्छापि । तस्मान्मम ब्रह्मणश्च मिथः स्वरूपतो भेद एव वर्तते । ततो द्वयोरैक्यं नैव घटेत् । यद्यपि जन्मादिसंसारः परमार्थतो मय्यपि नास्त्येव, तथापि मिथ्याभूतो जन्ममरणात्मकः संसारो मयि स्वप्नवत् भ्रान्त्या प्रतिभाति । ब्रह्मणि तु तन्नैव प्रतिभाति । जीवब्रह्मणोरित्थं भेदसद्भावादैक्यं न सम्भवति । अयं च प्रमेयगतसंशयः ।

Complaint of Student :

- Jiva and Brahman, there is different in nature itself.
- Aikyam – illogical.
- **Brahman + Maya = Ishvara.**
- **All the time Brahman is with Maya, if you include Maya, you say Ishvara.**
- If you mentally exclude Maya, you will call it Brahman, not physically.
- No physical separation at any time, only intellectual separation.

- I am Punya – Papa Karta, hold Jatakam.
 - Have gone through many Janmas, this must be last Janma, escapist Moksha.
 - I am experiencing Universe with manifold designs.
 - Designer universe.
- **I am working for Brahma Jnanam, indicating I am not Brahman.**
- For elimination of Moola Ajnanam, cause of the Universe, I desire to know Brahman.
 - No Samsara cycle for Brahman, no birth – death, Sukham, Dukham, Brahman never becomes Sadhaka, doesn't go to Guru.

Gita Bashyam :

Jiva	Paramatma
<ul style="list-style-type: none"> - Has Ajnana Sambandha - Ignorant - Has Mithya Buta – Samsara 	<ul style="list-style-type: none"> - Ajnana Rahita - Never ignorant - Ever Jnanavan

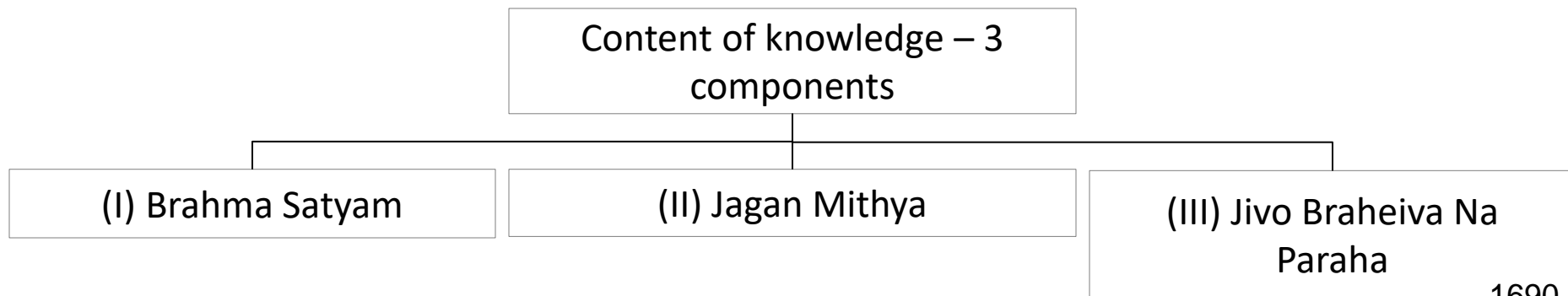
- Aikyam not possible, how identical?
- I Know, in reality no Samsara in me but Mithya Samsara I have.
- Brahman doesn't have Mithya Buta Samsara.
- I have problem of ignorance, Brahman does not have problem of ignorance and Samsara.

- Since there is difference between Jiva and Brahman, Aikyam is not possible.
- This is my doubt regarding the teaching.
- **I Can't lead my life with Aikyam knowledge.**
- **Knowledge is knowledge when that becomes basis for leading my life.**
- It is opinion of Shastra, Guru.
- Pramana Gatha Samshaya – in Topic 171.

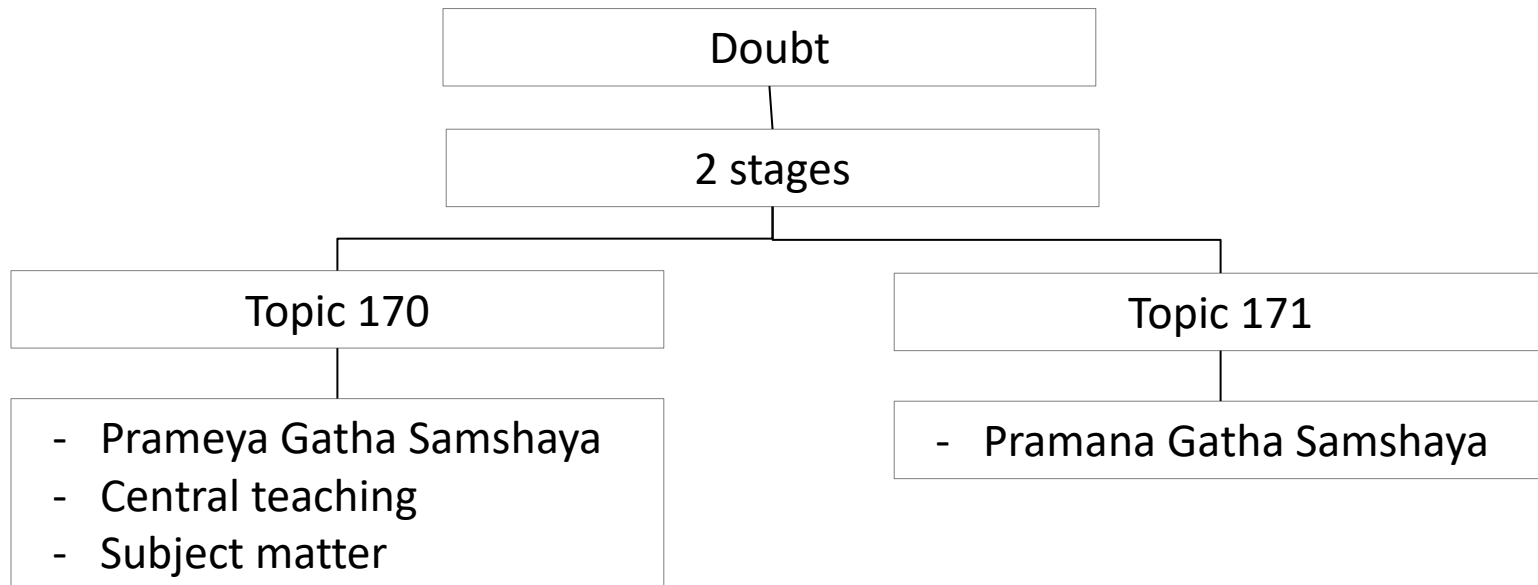
Revision (127) :

यद्यपि जन्मादिसंसारः परमार्थतो मय्यपि नास्त्येव, तथापि मिथ्याभूतो जन्ममरणात्मकः संसारो मयि स्वप्नवत् भ्रान्त्या प्रतिभाति । ब्रह्मणि तु तन्नैव प्रतिभाति । जीवब्रह्मणोरित्थं भेदसद्भावादैक्यं न सम्भवति । अयं च प्रमेयगतसंशयः ।

- Guru completed teaching in topic 168.
- Jnanam is means of liberation.



- Reflect over 3 components of the teaching.
- Sishya I & II – clear.
- Sishya III – not clear.
- I – Body / Mind / Intellect – miserable I, how I can claim I am Satyam Brahma.



Jiva	Paramatma – Ishvara
<ul style="list-style-type: none"> - Alone has Samsara - Mithya or Satya Samsara - Goes to guru, discovers it is Mithya and gain liberation. 	<ul style="list-style-type: none"> - Does not require Guru - No Janma – Marana - No Karma Yoga, Upasana Yoga, Jnana Yoga.

- What is cause of difference between Jivatma and Paramatma?
- One has Samsara, other doesn't.
- Samsara is not there in reality.
- For me alone, Branti Rupa Samsara is there (like Svapna).
- For Brahman / Ishvara no Samsara.
- In this manner, there is difference between Jiva and Ishvara.
- Aikyam can't be accepted.
- Prameya Gatha – Samshaya.

Topic 172 - 185

Prameya Gatha Samshaya

Topic 171 :

(१७१) श्रुत्याकर्मोपासनविधिबलाच्च जीवब्रह्मभेदशङ्का — हे स्वामिन् । मम संशयान्तरमपि जायते । श्रुत्यैव वक्ष्यमाणप्रकारेण जीवब्रह्मणोर्भेदः प्रतिपाद्यते — “द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाये । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति” (मु. ३.१.१, श्वे. ४.६) इति हि श्रुतिः । अयमर्थः — बुद्धिरूपे एकस्मिन् वृक्षे द्वौ पक्षिणौ वसतः । तावुभावपि समानस्वभावौ । तत्रैकः कर्मफलभोक्ता अपरः शुद्धो भोगरहितोऽसङ्गः सन् कर्मफलभोक्तारं प्रकाशयति । अनयोः कर्मफलभोक्ता जीव इति, अपरः परमात्मेति च प्रतीयते । इत्येवं श्रुत्यैव जीवब्रह्मणोर्भेदप्रतिपादनान्न तयोरैक्यं युक्तम् ।

Pramana Gatha Samshaya :

- Doubt regarding central teaching of Veda – Aikyam.

Is Aikyam possible	Whether the central teaching is Aikyam?
Prameya Gatha Samshaya	Pramana Gatha Samshaya

Veda – what is main teaching?

- Jiva - Brahma / Ishvara - Bheda
- Karma Khanda (Pujya – Pujaka Bheda) and Upasana Khandam (Upasya – Upasaka Bheda)
- Worshipper – Worshipped meditator – Meditated division.

- Mahavakyam
- Jiva – Brahma Abheda
- Jnana Khanda
- Some are Avantara Vakhyam
- Very few Mahavakyam.

- Jiva – Brahma Aikyam not central teaching of Veda.
- Doubt in Pramanam.
- “Upanishads – Gita – Brahma Sutras” – all philosophers study.
- End with Dvaitam, Ramanuja Acharya Sruti, Anubhava, Yukti, Anubhava, Mimamsa, Vyakaranam, conclude – Jiva never Brahman.
- Soham – never say – Add DA in left.
- Dasoham – by Ramanuja, Madhavacharya, Bheda – Abheda.
- 12 systems in Brahma Sutra, amongst all Vedantins – only Shankara – Advaitam.
- Pramana Gatha Samshaya.
- Shankara / Ramanuja / Madhavacharya – all brilliant intellects.
- How can I blindly go by Advaitam?

- Sruti talks of Karma in Karma Khanda, Upasana in Upasana Khandam – big size.
- No. of pages – Advaitam small.
- Ishvara Srishti – in Apaurusheya Pramana Jnana Khanda, Upasana Khanda, Karma Khanda mentioned.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Svetasvatara Upanishad :

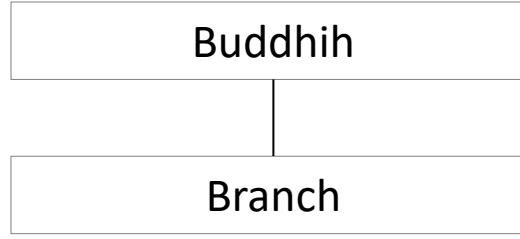
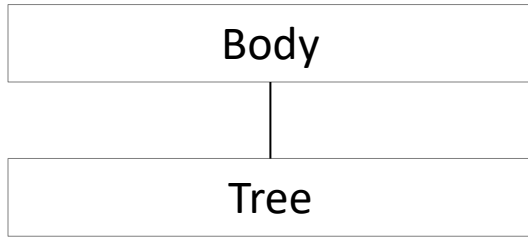
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ ६ ॥

dva suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv atty anasnam anyo abhicakasiti ॥ 6 ॥

Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating. [Chapter 4 – Verse 6]

Meaning :

- One Buddhi, compared to a Branch.



- Jivatma / Paramatma – Birds
- Dvaitam
- 2 Birds

- Atma = Noun = Same
- Adjective different

Jiva	Paramatma
<ul style="list-style-type: none"> - Experiencing Karma Phalam, Sukham, Dukham, Mishram <p>Example :</p> <ul style="list-style-type: none"> - Century in cricket, lost match. - Experiencer 	<ul style="list-style-type: none"> - Shuddha - No Sukham, Dukham - Unconnected, uncontaminated - Illumines, reveals, Bokta Jivatma by Sannidhya Matrena. - Called Sakshi, Paramatma.

Visishta Advaitin :

- Uses this mantra as primary.
- Abheda Vakyam secondary
- Bheda Vakyam primary.

Advaitin :

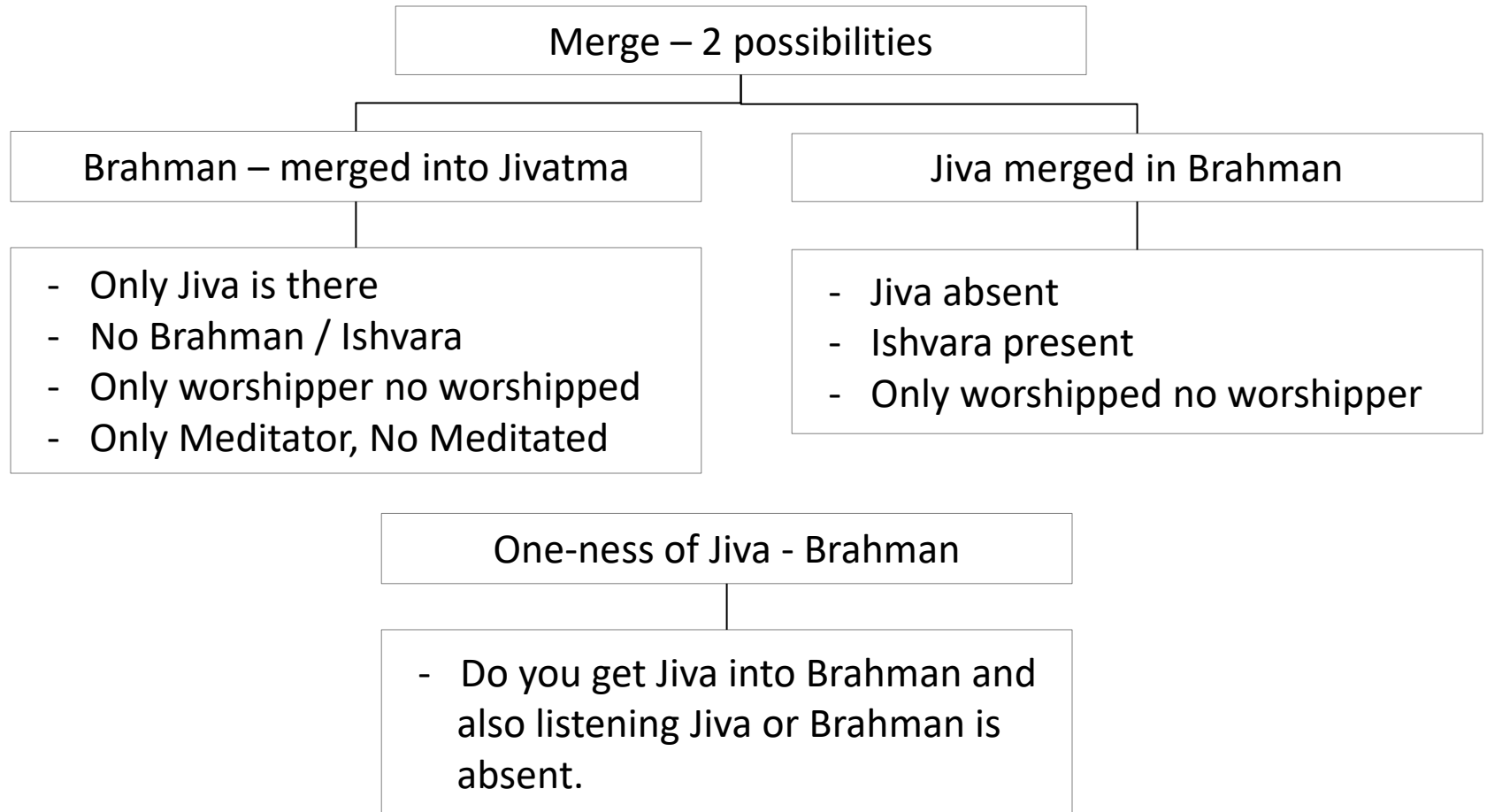
- Mahavakyam = Primary
- Bheda Vakyam = Secondary.
- Is it as per Raaga Dvesha.
- How to decide bottom line of Veda?
- Upto now Jnana Khanda – Bheda Vakyam.
- Now Karma Khanda Vakyam.

किञ्च, वेदे नानाप्रकाराणि कर्माण्युपासनानि च तत्र तत्र कथितानि । तानि निरर्थकानि स्युर्जीवब्रह्मणोरेकत्वाभ्युपगमे । तथा हि — जीवब्रह्मणोरेकत्वम्, किं ब्रह्मणि जीवस्वरूपान्तर्भावात्, किं वा जीवे ब्रह्मस्वरूपान्तर्भावात् । नोभयथापि सम्भवति । ब्रह्मणि जीवस्वरूपान्तर्भावाभ्युपगमे जीवस्यैव ब्रह्मरूपत्वात् कर्मोपासनाद्यधिकार्यभावप्रसङ्गात् कर्मोपासनादीनि निरर्थकानि स्युः । जीवे च ब्रह्मस्वरूपान्तर्भावाभ्युपगमे जीवभावापन्नत्वाद्ब्रह्मण उपास्याभावप्रसङ्ग इत्युपासनावாக्यानि निष्फलानि स्युः । अपि च कर्मफलदातुरीश्वरस्याभावात् कर्मानुष्ठानमपि निष्फलं स्यात् । ‘कर्मातिरिक्त ईश्वरो नास्ति, स्वतन्त्रं कर्मैव फलं ददाति’ इति मीमांसकोक्तिरपि न युज्यते; जडत्वात्कर्मणः । न हि जडस्य कर्मणः फलदातृत्वरूपसामर्थ्यं घटते । अतः सर्वज्ञादेवेश्वरात् कर्मफलसिद्धिर्वाच्या । तस्माज्जीवात्मपरमात्मनोरेकत्वं न युज्यते इति । अयञ्च प्रमाणगतसंशयः ।

- In Karma Khanda, Upasana Khanda, Rituals, meditations presented.

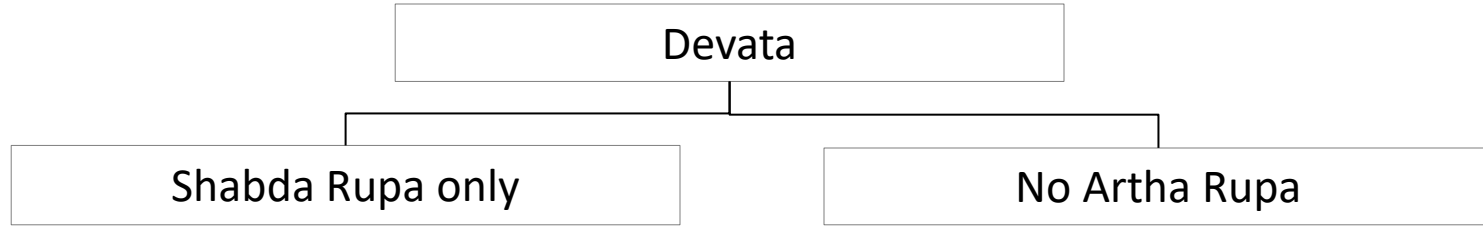
Gita Bashyam :

- Shashtra Vayarthya (Meaningless – Redundant) Dosha.
- If Jivatma / Paramatma is one and same.



- No Adhikari in Karma Khanda or Upasana Khanda.

- No Upasya Devata... slokas have to be abolished.
- Upasana and rituals fruitless, Karma Phala Dhata Ishvara Nasti.
- In Advaitam, no Ishvara, no one can get Karma Phalam.
- Mimamsa – without Ishvara, Karma can get Phalam.
- Do ritual – Indraya Svaha, Phalam not by Indra... Indra exists in form of worlds.



- Word – Svaha produces result alongwith Ritual.
- Karma Jadam – can't decide which result should go to whom.

Upadesa Sara :

कर्तुराज्ञया प्राप्यते फलम् ।
कर्म किं परं कर्म तज्जडम् ॥ १ ॥

kartur-ājñayā prāpyate phalam ।
karma kiṁ paraṁ karma tajjadam ॥ 1 ॥

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

- Inert can't decide.

- Criminal + Criminal laws... Jada law / book can't decide how many years.
- Without Chetana Phala Dhata, can't get proper Phalam.

Karma Phala Dhata	Karma Karta
Ishvara	Jiva

- Assumed in Karma Khanda and Upasana Khanda.
- Dasoham alone you can say.
- No Soham.
- No cursing in Advaitam.
- This is doubt regarding central teaching of Veda.

Topic 172 – 185 : Gurus reply

- Prameyagatha Samshaya answer – in topic 170

(आ. १७२-१८५) स्वरूपभेदाज्जीवब्रह्मणोरैक्यासङ्गतिरिति शङ्कायाः समाधानम् —

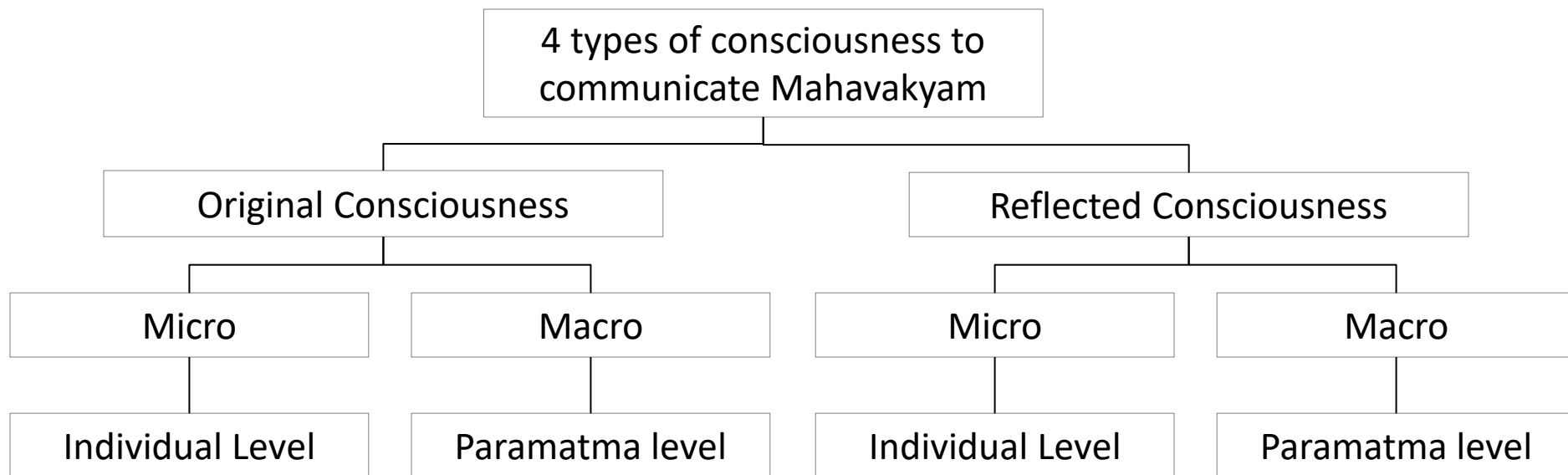
Doubt in Topic 170 :

- Jiva Svarupam and Ishvara Svarupa different – illogical, impossible, unsustainable.
- Reconciliation process – Samanvaya Pramana Gatha Samshaya Nivritti.
- Topic 186 – 188
- How to interpret Dva Suparna.
- Reconcile of Dvaita + Advaitam.
- We attack ideas in intellectual discussion.
- Be intellectually honest and assess idea.
- Harmonious, well balanced statements should be accepted.
- Without emotional involvement, accept.
- Analyse objectively.
- Philosophy or Darshanam never inherited – but only if convinced.
- Aradhanam inherited – Namam / Vibhuti.

Topic 172 :

(१७२) आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः — हे सोम्य ।
त्वत्सन्देहनिवर्तकविचाररूपमुपदेशं शृणु — यथा एकस्यैवाकाशस्य (१) घटाकाशः, (२) जलाकाशः, (३) मेघाकाशः, (४) महाकाश इति चतुर्विधभेदोऽस्ति तथा एकस्यैव चैतन्यस्य (१) कूटस्थः, (२) जीवः, (३) ईश्वरः, (४) ब्रह्म चेति भेदचतुष्टयम् अस्ति । एषां स्वरूपं विचारपूर्वकं यदा सम्यग्विजानासि तदा त्वदीयसन्देहानां समाधानं त्वं सवयमेव जानीयाः । अतस्तेषां स्वरूपं मयाभिधीयमानमवधारय । तदधिगमेन तव निःसंशयज्ञानोदयद्वारा जन्मादिदुःखं निःशेषं विनश्येत् ।

- Teaching from Panchadasi – by Vidyaranya Swami – 14th Century of Sringeri, 15 chapter – each chapter separate teaching.
- Pancha Buta / Pancha Kosha – Viveka Prakaranam.
- 2 big chapters
- Mahavakya Viveka Prakaranam 8 slokas.
- Biggest – Chapter 7
Chapter 6 } 297 verses
Trupti Deepa Prakaranam } Comprehensive Teaching
- Here Chapter 6 – Chitra Deepa Prakaranam.



Jivatma	Paramatma	Oneness
Micro Original Consciousness + Micro Reflected Consciousness	Macro Original Consciousness + Macro Reflected Consciousness	Micro Original Consciousness + Micro Original Consciousness

- Jivatma / Paramatma – seemingly different, originally one.
- Ghata Akasha = Maha Akasha.
- Original Consciousness = One indivisible consciousness
- Division possible at Reflected Consciousness level.
- Micro Reflected Consciousness + Macro Reflected Consciousness – Division exists.
- No division at Micro + Macro – Original Consciousness level.

4 Sanskrit words :

- Chit Chatur Vidya Prakriya (Methodology)
- Consciousness – 4 types.

Revision (128) :

Topic 172

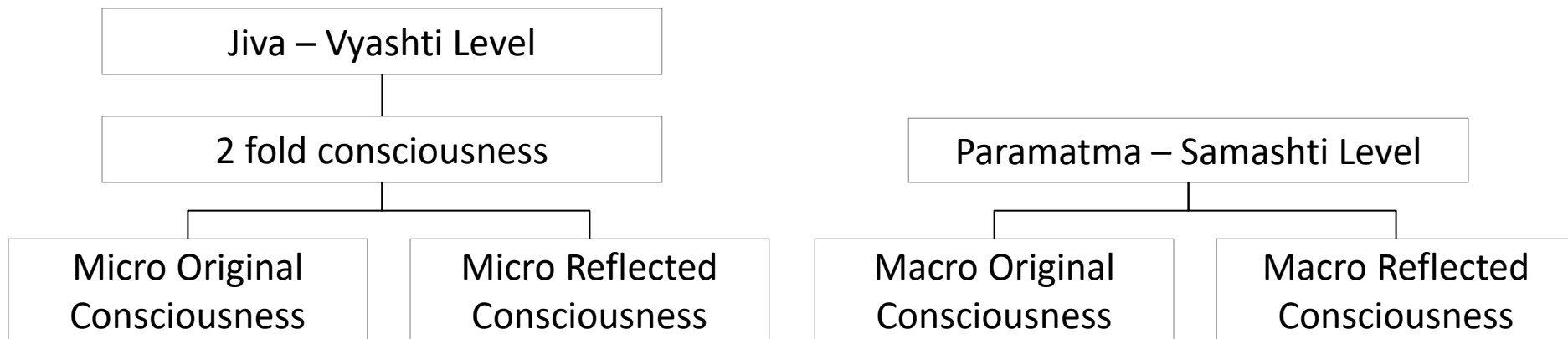
(१७२) आकाशस्येव चैतन्यस्यापि चतुर्विधो भेदः — हे सोम्य ।
त्वत्सन्देहनिवर्तकविचाररूपमुपदेशं शृणु — यथा एकस्यैवाकाशस्य (१) घटाकाशः, (२) जलाकाशः, (३) मेघाकाशः, (४) महाकाश इति चतुर्विधभेदोऽस्ति तथा एकस्यैव चैतन्यस्य (१) कूटस्थः, (२) जीवः, (३) ईश्वरः, (४) ब्रह्म चेति भेदचतुष्टयम् अस्ति । एषां स्वरूपं विचारपूर्वकं यदा सम्यग्विजानासि तदा त्वदीयसन्देहानां समाधानं त्वं सवयमेव जानीयाः । अतस्तेषां स्वरूपं मयाभिधीयमानमवधारय । तदधिगमेन तव निःसंशयज्ञानोदयद्वारा जन्मादिदुःखं निःशेषं विनश्येत् ।

Sishya :

- Brahma Satyam, Jagan Mithya – clear based on Anirvachaniya Khyati.
- Jivo – Braheiva Na Paraha – not clear.
- Shifting from Dasoham to Soham not easy.

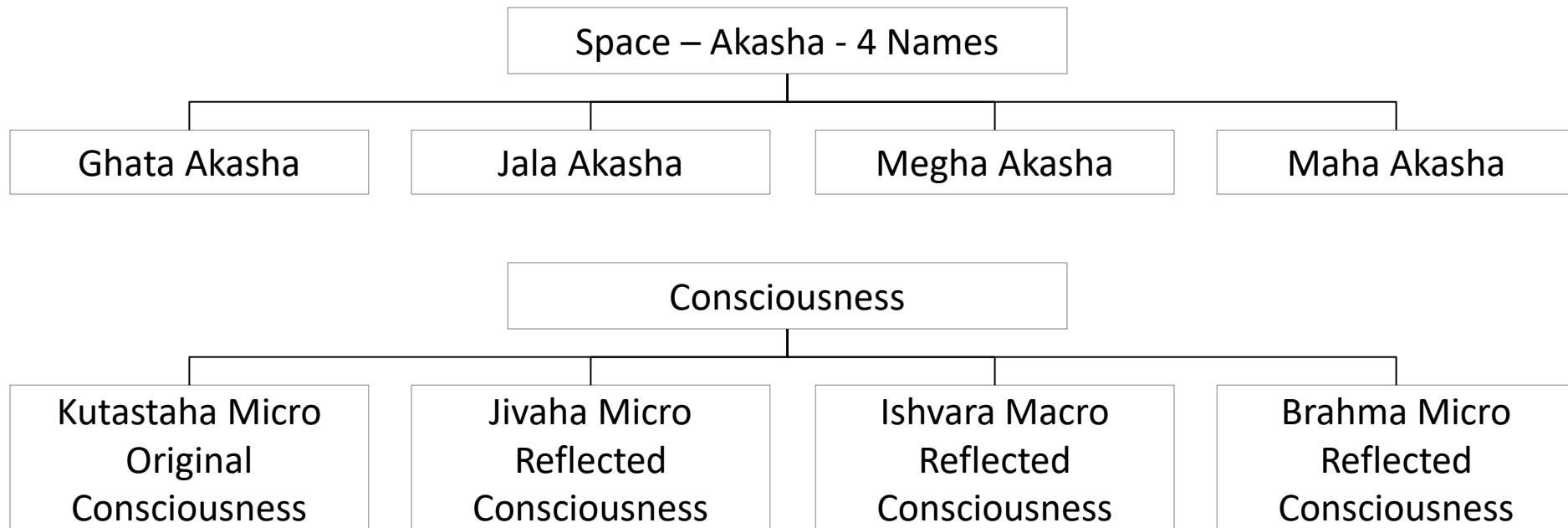
- Lip level, throat level ok, innermost heart level, doesn't come.
- Panchadasi – Chapter 6 : 290 Verses.
- Chit Chatur Vidyam Prakriya method to present 4 fold consciousness.

Akasha	Temporarily
<ul style="list-style-type: none"> - One - Indivisible 	<ul style="list-style-type: none"> - Akasha and Chaitanyam divided into 4. - 4 Akasha reduced to one. - 4 Consciousness reduced to one.



- Reflected Consciousness – level differences immaterial, only Mithya.
- Ignorance differences at Reflected Consciousness level.
- At Original Consciousness level, no Micro – Macro differences.
- No real difference.

- Ghata Akasha – Maha Akasha seeming differences, not actually different.
- Why?
- Akasha can't be divided into Micro and Macro.
- Indivisible can be divided only seemingly.
- Indivisible Original Consciousness can be divided only seemingly as Micro and Macro.
- 8 names we have to handle.
- Chit Chaturvidya Prakriya Big topic.
- Like space, consciousness has 4 fold division, as though, Bhedaha Iva.
- Teaching regarding Jivatma / Paramatma – Aikyam = Mahavakya Vichara.

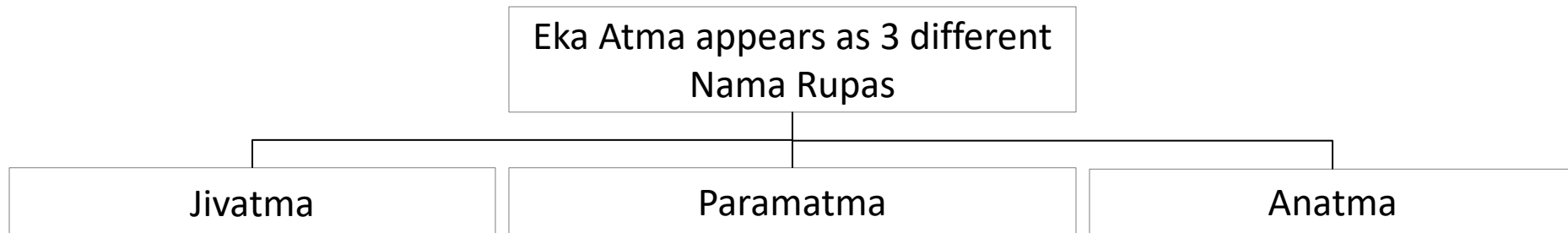


- Understand 8 terms after enquiry.
- Mahavakyam – do proper enquiry, can come to binary format, hit the goal.

Team A	Team B
- 75% Ball possession	- 25% ball possession - Won the match

- Match winning depends on goal hitting.
- How many years you study, courses repeated, notes stacked, CD's bought for grand children = ball possession.
- Hit the Goal = Changing format from Δ to binary format.
- Samyak Vijnanati – clearly gain knowledge.
- Answer to all your question.

I am Brahman, I alone am appearing in the form of Jiva, Ishvara, Jagat also.



- If you can't claim privately, its because of intellectual obstacles.
- Prakriya to clear obstacles.
- Claim Nitya Mukta, Siddha – ask and answer to yourself.
- Tell your – your own heart = Hit the goal.
- Avadharaya – Listen with 100% mind.
- All sorrow based on Janma, Samsara Dukham will go away.

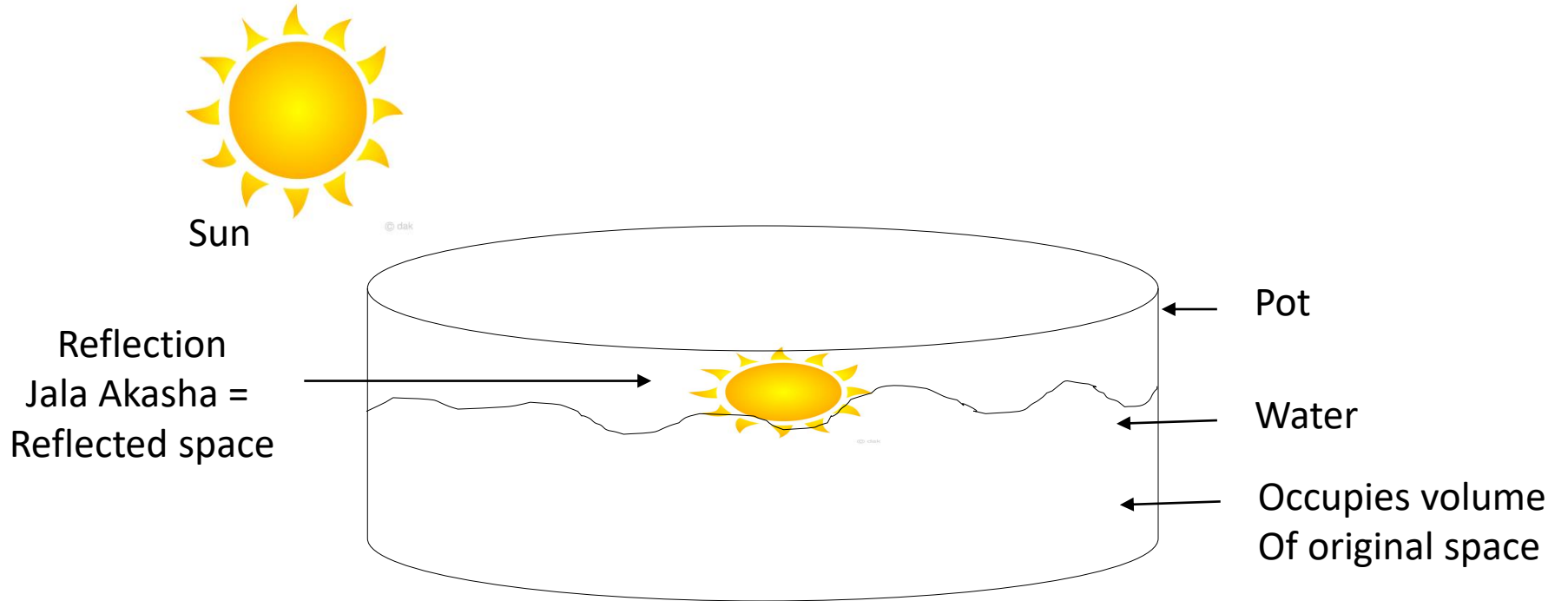
Topic 173 – 176 :

(आ. १७३-१७६) चतुर्विधाकाशवर्णनम् —

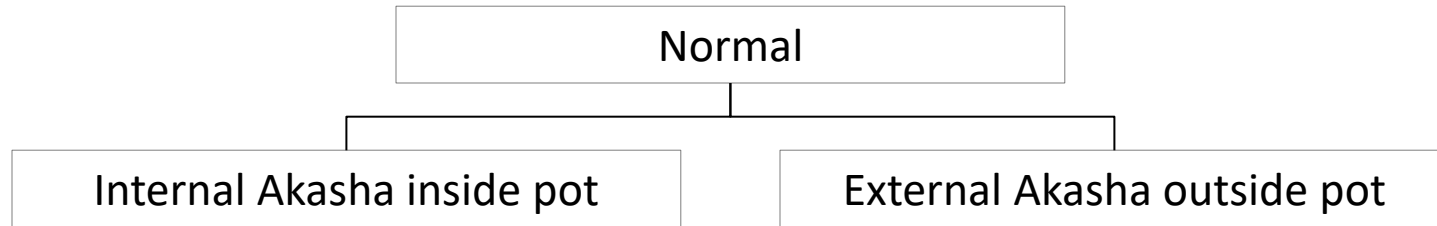
(१७३) घटाकाशः — जलपूरितघटावस्थानाय यावानाकशोऽवकाशं ददाति
तावानाकाशः घटाकाश इति पण्डितैरुच्यते ।

Ghatakasha :

- Imagine a pot with water.



- Space occupied by the whole pot for its existence = Ghata Kasha.
 - = How much original space offers accommodation to pot
 - = Micro original Akash
- **Fire Refinement :**



- You are leaving out space occupied by the thickness pot, wall of pot.
- Thickness of wall, include in hall Akasha.

Topic 174 :

(१७४) जलाकाशः — जलपूर्णे घटे नक्षत्रादिसहिताकाशः प्रतिबिम्बति ।
तादृशाकाशप्रतिबिम्बो घटाकाशश्चेत्युभयं मिलित्वा जलाकाश इत्युच्यते ।

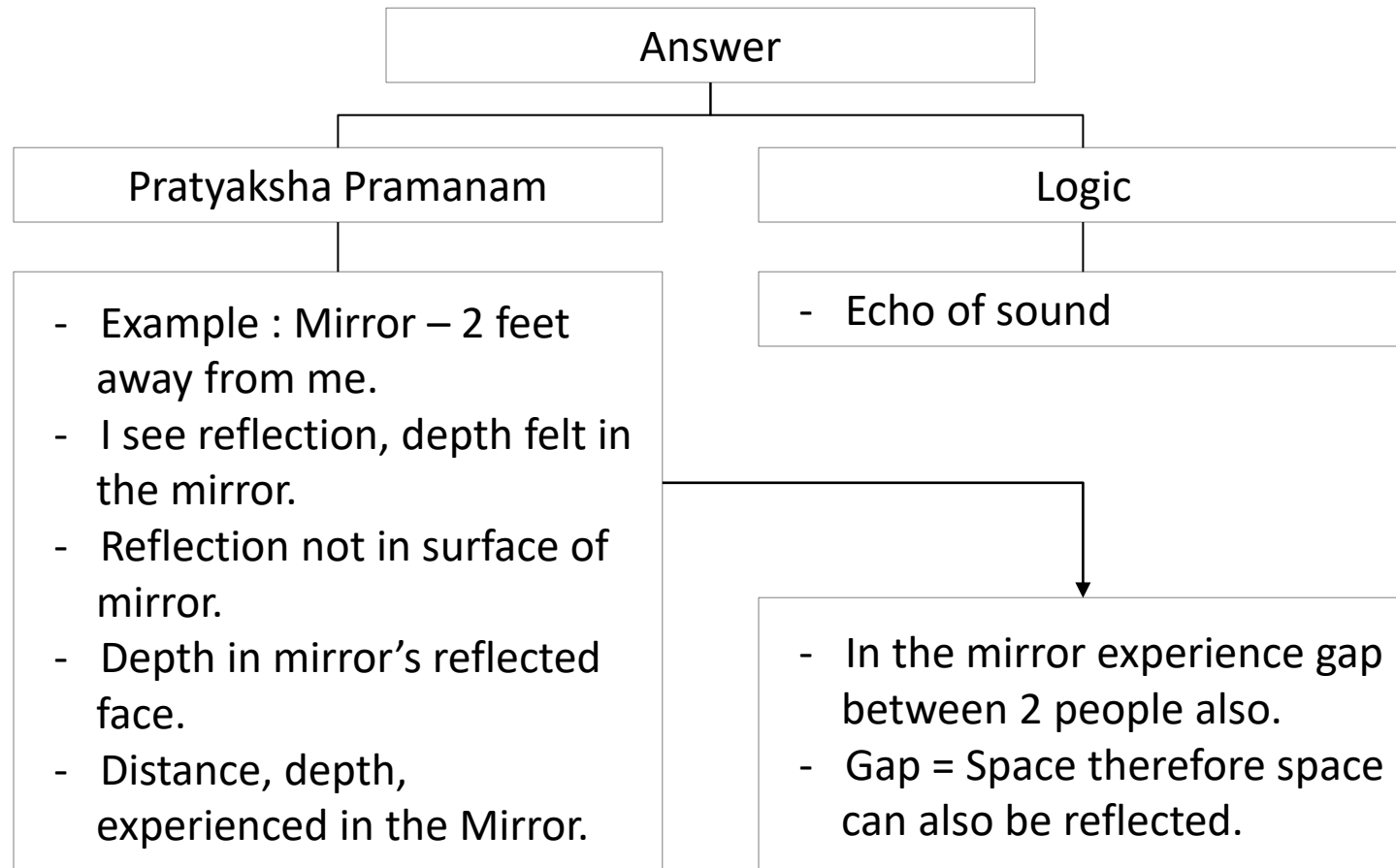
- Reflected space along with original space = Jala Akasha.
- Mixture of reflection Akasha + Original Akasha.
- Ghatakasha = One Akasha.
- Jalakasha = Original space + Reflected space.
- Reflecting medium of water also required.
- Jala Akasha = 3 factors.
= Reflected space, (RS) Reflecting medium – Water (RM) ????? (OS).

Clarification :

नन्वाकाशस्य प्रतिबिम्बो न युज्यते, किन्तु केवलनक्षत्रादीनामेव सयुज्यते ।
रूपाभावान्नाकाशस्य प्रतिबिम्बः सम्भवति । रूपवतो हि प्रतिबिम्बः स्यात् । तस्मान्नाकाशस्य
प्रतिबिम्बो युज्यत इति चेन्न । जले आकाशप्रतिबिम्बानभ्युपगमे गोष्पदपरिमाणकस्वल्पजले
महागजादिपरिमाणकगभीरतायाः प्रतिबिम्बो न स्यात् ।
तथोपलभ्यमानत्वादाकाशप्रतिबिम्बोऽङ्गीकार्य एव । न च नीरूपपदार्थप्रतिबिम्बो नास्तीति
वाच्यम् । नीरूपस्यापि शब्दस्य प्रतिध्वनिदर्शनात् । स च प्रतिध्वनिः शब्दस्य प्रतिबिम्ब एव ।
तस्मान्नीरूपस्याप्याकाशस्य प्रतिबिम्बो युज्यत एव ।

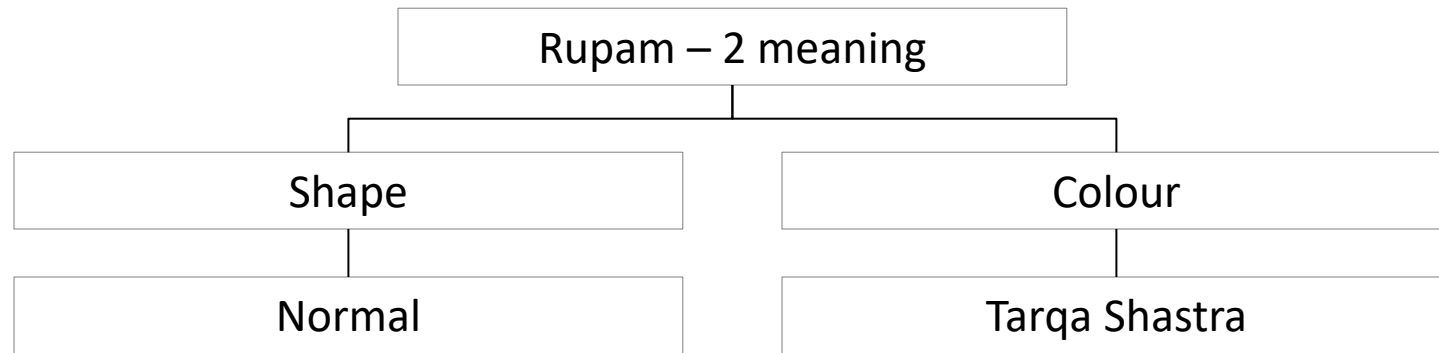
Purva Pakshi : Question

- Space has no form, shape, colour and can't get reflected.
- Can see reflection of concrete body with form and colour.
- Space can't be reflected.
- Reflection of stars, clouds, have shape + colour.



Purva Pakshi : Question

- Space has no form, shape, colour and can't get reflected.
- Can see reflection of concrete body with form and colour.
- Space can't be reflected.
- Reflection of stars, clouds, have shape + colour.



- Reflection of space not possible.

Nishchaladasa :

- If you don't accept – cow's hoof mark on the ground – after rain – depth of Jalam = One inch – Look into the Jalam, experience longer depth... in Jalam you can experience of 5 ½ feet – depth in one inch water.
- Possible, reflected Akasha has 5 feet.
- Huge elephant sized, depth, can't have reflection.
- Original space in water = 1 Inch.
- Depth below on water of space.

- Nakshatra – far away space also reflected,
- This is Pratyaksha Pramanam No. 1.

Logic :

- Thing without form can be experienced.
- Example : Echo of sound.
- Sound hitting surface and coming back = Reflection of Shabda.
- Pratidwanihi = Shabda Pratibimba = Echo.
- No shape, colour of sound (Nirupa – colourless).
- Therefore your rule not accepted Vyabichara Dosha.
- Hair splitting logic – based on Tarqa Shastra.

Dravyam - Substance :

- Has an attribute = Gunam.
- Atma = Gunam = Nirgunam.
- All Dravyams are Sagunam, therefore there is no Nirguna Vastu.
- Nirgunam Brahma – Impossible – Nyaya.

Advaitin :

- Dravyam = Substance has an attribute, substance has Guna.
- Does your Guna has attribute or not.

Rule No. 1 :

- All substance have attribute.

Rule No. 2 :

- Whatever has attribute is called Dravyam – substance.
- Guna Ganaha Astiva Nava?
- In the attribute is there an attribute.
- Attribute has attribute means attribute can't be called Attribute, its Dravyam.
- Will become Dravyam.
- For attribute to retain status of attribute, you have to say attribute should not have attribute.
- According to Tarqa : Attribute can't have attribute.
- Gune Guna Anangi Karaha.
- They don't admit Guna in Guna.
- The moment Guna becomes Saguna, Saguna not Guna but it becomes Dravyam.
- **They have to helplessly accept Guna = Nirgunam.**
- Tava Guna – Gunava – Nirgunava?
- Nirguna Vastu = Guna.
- **Therefore Nirguna Brahman exists.**

Akashas Reflection :

- When substance reflected, colour is reflected.

Substance	Colourless Colour
- Sagunam	- Nirgunam - Can be reflected in the Mirror

- The why can't colourless Akasha be reflected.
- Akasha Pratibimba is possible.

Experience :

- In Mirror depth of object.
- Gap between 2 reflected objects.
- Gap has to be Akasha only.
- Therefore Jala Akasha possible.
- Ghatakasha, Jalakasha (Reflected Akasha (RA) + Original Akasha (OA) + Reflected Medium (RM)) finished.

Revision (129) :

नीरूपस्यापि शब्दस्य प्रतिध्वनिदर्शनात् । स च प्रतिध्वनिः शब्दस्य प्रतिबिम्ब एव ।
तस्मान्नीरूपस्याप्याकाशस्य प्रितबिम्बो युज्यत एव ।

Based on Panchadasi :

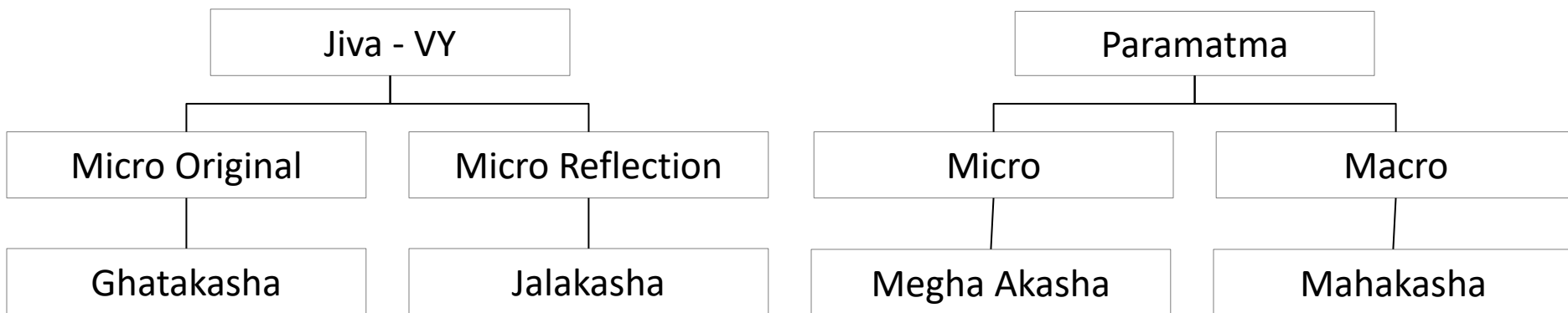
कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।

घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥१८॥

The self as consciousness absolute is spoken of as Kutastha, Brahman, Jiva and Isvara, just as, for instance, Akasa, (ether) is called 'pot-Akasa', 'All embracing Akasa, Akasa conditioned by water' and 'Akasa conditioned by a cloud.'
[Chapter 6 – Verse 18]

- 4 types of consciousness based on 4 types of space.

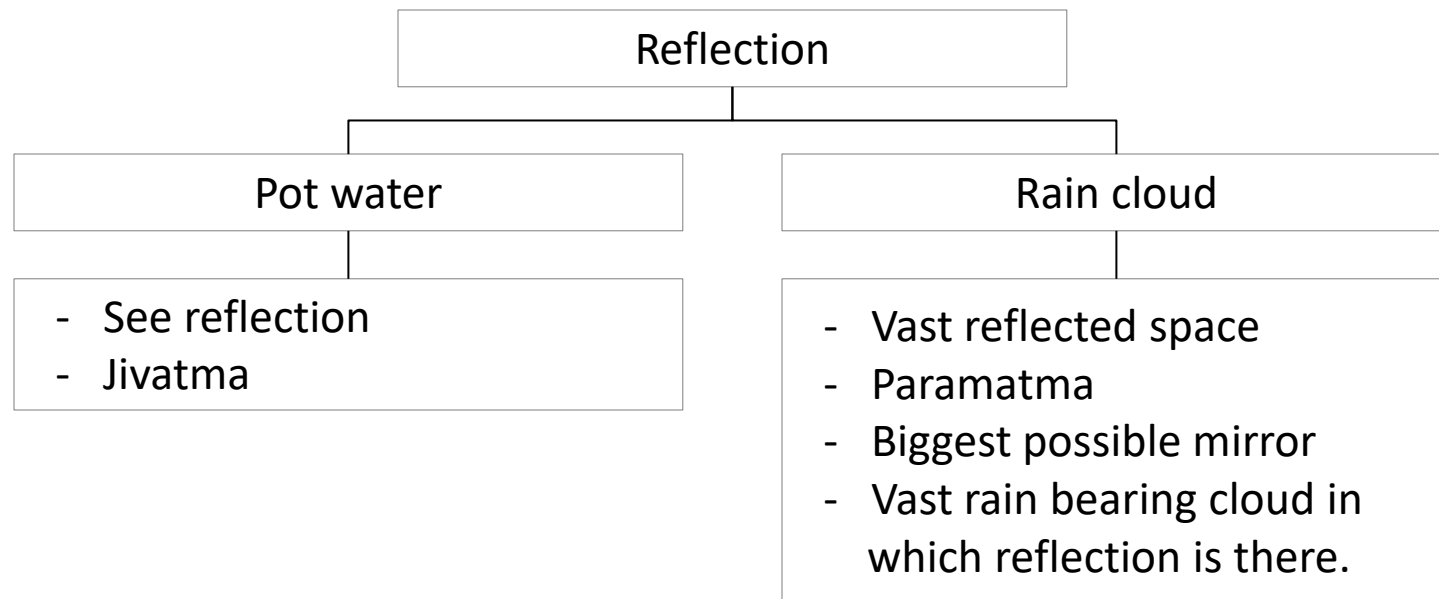
Micro Enclosed Akasha	Macro Original Akasha	Micro Reflected Akasha	Macro Reflection
<ul style="list-style-type: none">- Micro- Ghatakasha- Seen in 173	<ul style="list-style-type: none">- Mahakasha	<ul style="list-style-type: none">- Jalakasha- Seen in 174	<ul style="list-style-type: none">- Megha Akasha



Topic 175 :

(१७५) मेघाकाशः — मेघस्थितये यावानाकाशोऽवकाशं ददाति तावानाकाशः, मेघजले प्रतिबिम्बिताकाशश्चेत्युभयं मिलित्वा मेघाकाश इत्यभिधीयते । नन्वाकाशेऽस्ति मेघः । तत्र मेघे जलमाकाशप्रतिबिम्बश्चास्तीत्यत्र किं मानमिति चेन्न । यद्यपि मेघे जलस्याकाशप्रतिबिम्बस्य च न प्रत्यक्षतो ग्रहणमथाप्यनुमानेन ग्रहणं सम्भवत्येव । तथा हि, मेघाज्जलवृष्टेर्दर्शनात्तत्र जलमस्तीत्यनुमीयते । यदि मेघे जलं न स्यात्तर्हि ततो जलवृष्टिर्न स्यात् । किञ्च, 'मेघस्थं जलमाकाशप्रतिबिम्बविशिष्टम्, स्वच्छद्रव्यत्वात्, दर्पणादिवत्' इत्यनुमानेन मेघस्थजले आकाशप्रतिबिम्बानुमानं च सिद्ध्यति । यद्यस्ति जलं तर्हि तज्जलमाकाशप्रतिबिम्बेन विना न स्यादिति हि नियमः । एवं मेघे जलम्, तत्राकाशप्रतिबिम्बश्चानुमानेन प्रसिद्ध्यति ।

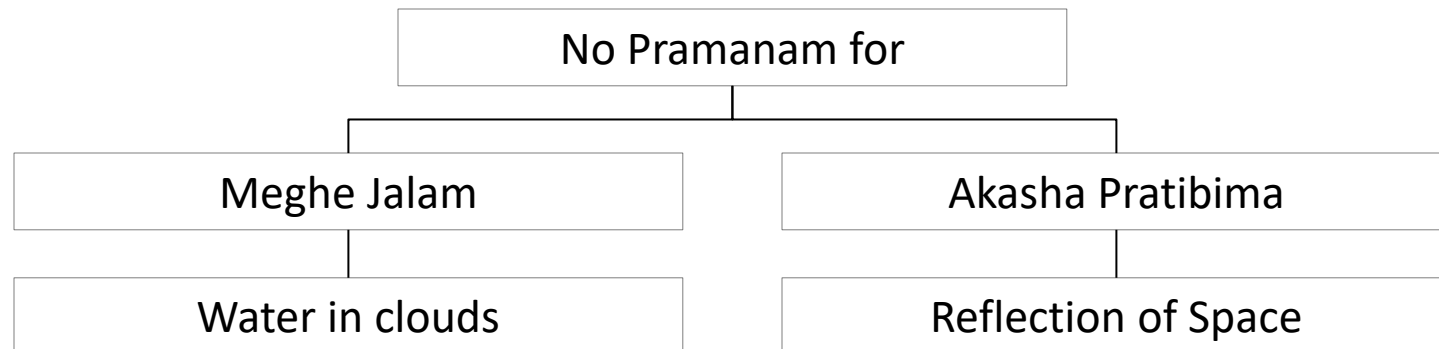
- Where there are clouds in Sky, clouds occupy original space.
- Megha Avachinna Akasha.
- Original space for presence of cloud.
- In Addition to original space there is reflected space upon the cloud also.
- In the waters of the cloud, there must be reflection.

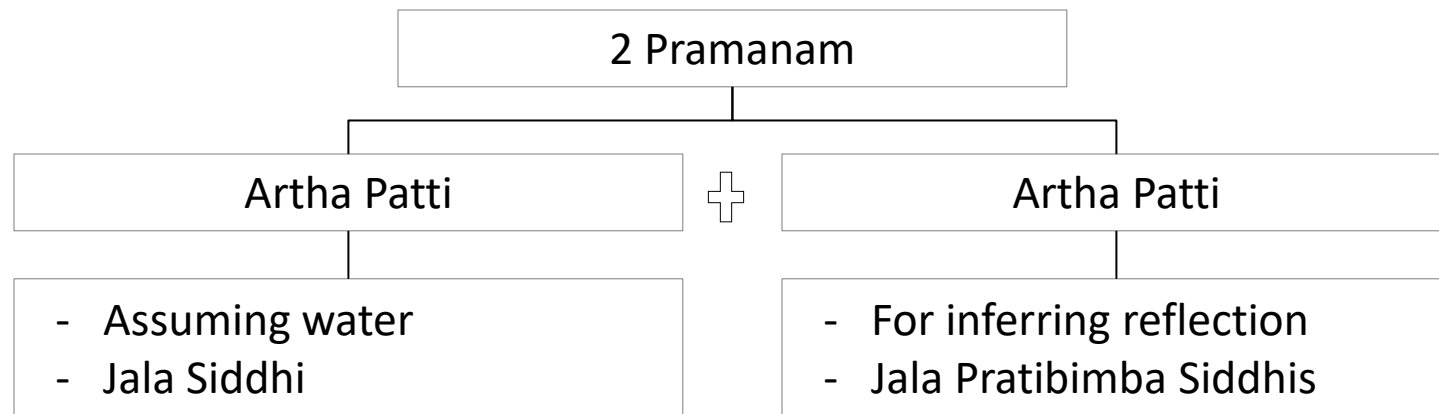


- Megha Akasha = Original space + Reflected space in cloud.

Purva Pakshi :

- That there are clouds in the sky, Pratyaksha Pramana Siddham.
- How do you know – in the cloud, there is water and reflection in it?





- Don't perceive water and reflection.
- Artha Patti : Water in the cloud – Jala Siddhi.
- During rainy season, see water pouring from clouds.
- For Artificial rain : They look for rain bearing clouds.
- Crystallise water by adding silver iodide crystals.
- See rain doesn't fall in sea.

Jala Pratibimba Siddhi :

- Waters in the cloud must have reflection because water is reflecting Medium, Artha Patti.
- As many mediums, so many reflection.
- Mirror – infer reflection of wall + Plant.
- Water – Pure reflecting medium, must have reflected space, clear space.

Chandogya Upanishad :

- Eyes are reflection.
- Akshi Purusha Virat Aikya.

Vyashti	Samashti
Ghata, Jala	Megha - Maha

Topic 176 :

(१७६) महाकाशः — ब्रह्माण्डस्यान्तर्बहिश्च व्याप्यैकरूपेण वर्तमान
आकाशो महाकाश इत्युच्यते विद्वद्भिः ।

- In cosmos – Brahmanda – within and outside, is one indivisible whole space, called Mahakasha (Hero).
- Drishtanta – Example – over.
- Darshtanta = Chaitanyam.

Topic 177 :

(आ. १७७-१८५) चैतन्यस्य चातुर्विध्यवर्णनम् —

(१७७) उपोद्धातः — हे सोम्य । चतुर्विधाकाशलक्षणमुक्तम् ।

१. जलपूरितघटे दृश्यमानाकाशप्रतिबिम्बो घटान्तर्बर्त्याकाशप्रतिबिम्ब इति शङ्काव्यावृत्तये नक्षत्रादिसहितेत्याकाशविशेषणम् । अपि च जलं विना प्रतिबिम्बासम्भवात् 'आकाशप्रतिबिम्बः' इत्यनेन घटस्थजलसहिताकाशप्रतिबिम्बो ग्राह्यः ।

२. गुणो गुणमाश्रित्य न तिष्ठति, किन्तु द्रव्यमेवेति नियमः । अतश्च गुणत्वेनाभिमतानि नीलपीतादिवर्णानि नीरूपाण्येव । तथापि तेषां स्वच्छदर्पणादौ प्रतिबिम्बो दृष्टः । एवमेव रूपरहितयोराकाशचैतन्ययोश्च प्रतिबिम्बः सम्भवेदेव ।

चतुर्विधचैतन्यलक्षणमप्युच्यमानं शृणु। तस्य श्रवणमात्रेण विचारस्य महाफलं ब्रह्मज्ञानमवाप्येत ।

4 types of Chaitanyam :

Pothgatha – Introduction :

- Listen, receive, absorb, Assimilate = Great benefit of enquiry
= Shift to binary format
= Brahma Jnanam

Kutastha Vyashti Chaitanyam :

- Jivatma level.
- Chapter 8 – Panchadasī.

Gita :

ये त्वक्षरमनिर्देश्यं
अव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यञ्च
कूटस्थमचलं ध्रुवम् ॥ १२.३ ॥

yē tvakṣaram anirdēśyam
avyaktaṁ paryupāsate |
sarvatrāgamacintyaṁ ca
kūṭastham acalaṁ dhruvam || 12.3 ||

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable and the eternal,.. [Chapter 12 - Verse 3]

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

Hair Splitting discussion :

- Original Consciousness = Turiyam.

Chidabhasa – Tattwa Bodha

Sthula Shariram

Sukshma Shariram

Karana Shariram

- Reflected Consciousness 1
- Vishwa

- Reflected Consciousness 2
- Teijasa

- Reflected Consciousness 3
- Prajya

Jiva – 5 Components

Sthula Shariram

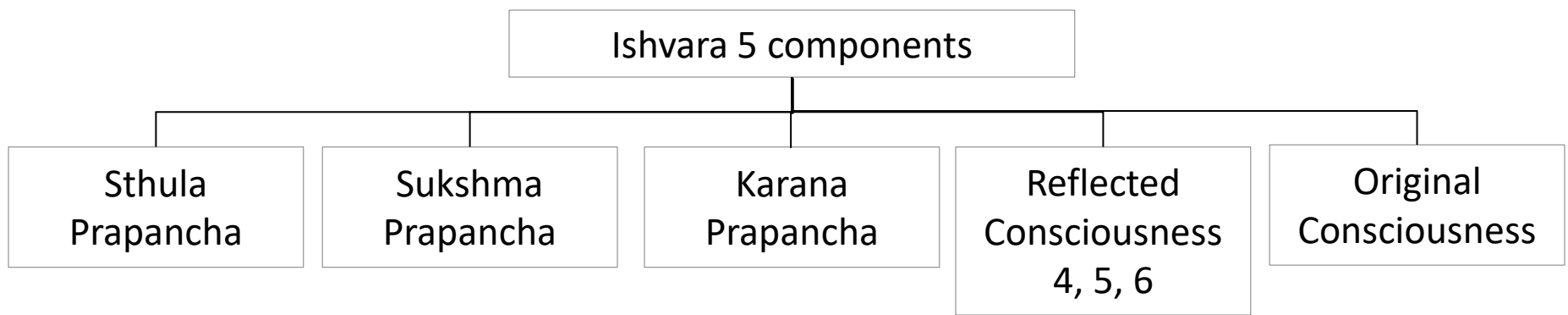
Sukshma
Shariram

Karana
Shariram

Reflected
Consciousness
1, 2, 3

Original
Consciousness

- In Vedanta, Jiva define according to text – 2 or 5 components taken, in different Prakriya.



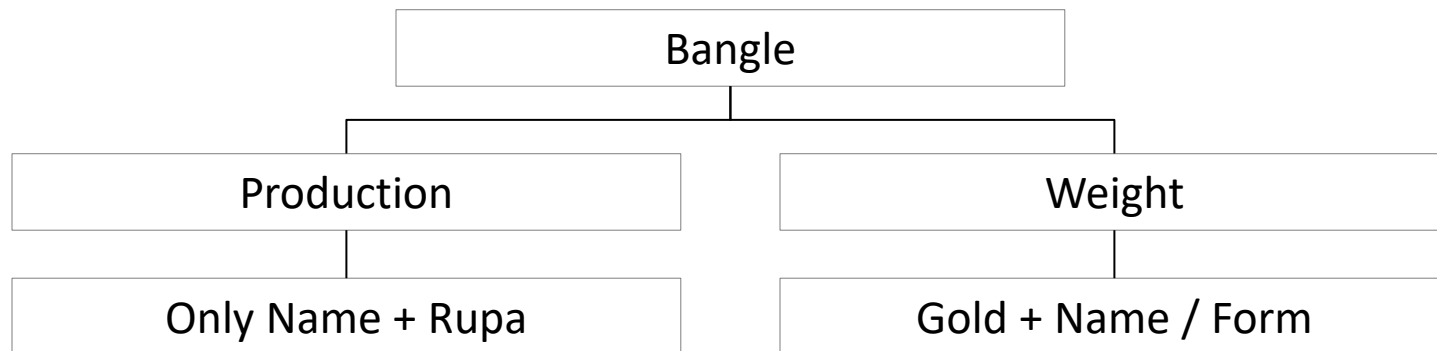
- Ishvaras definition differs contextually and Acharyawise.

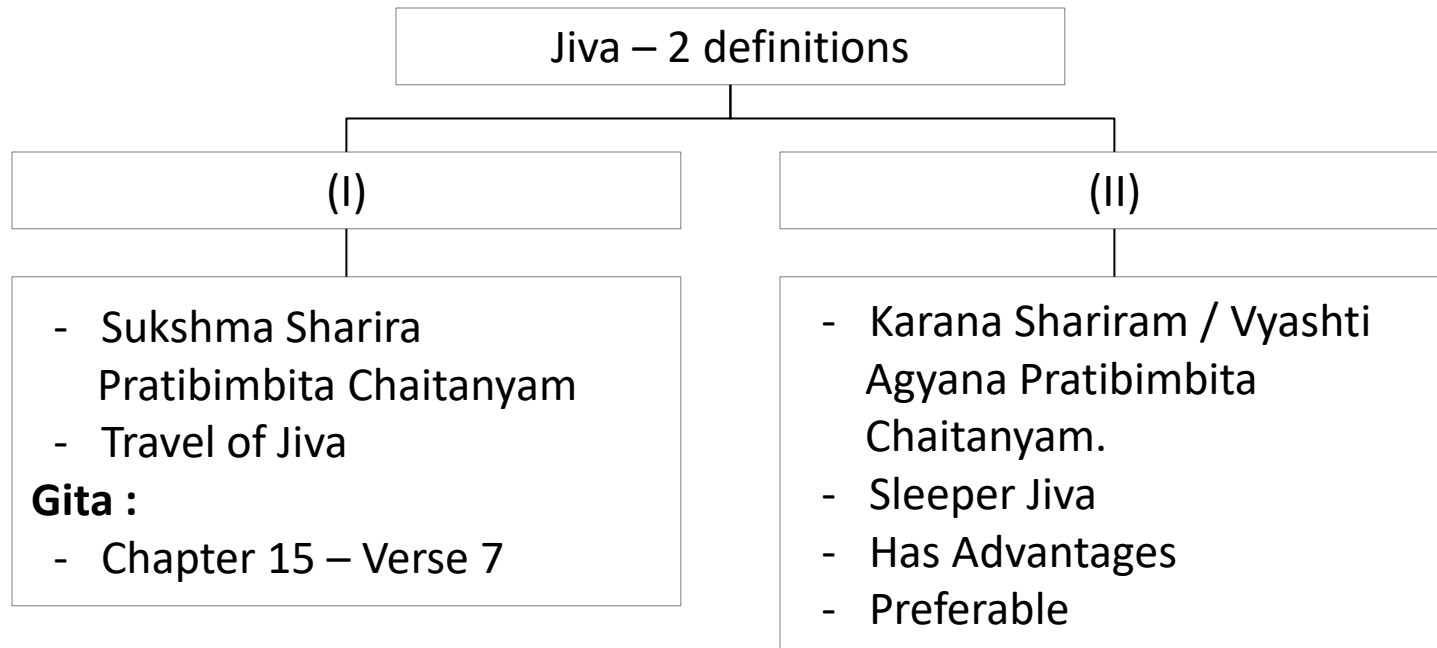
Example :

- Goldsmith has produced bangle.
- Bangle = Nama – Rupa – Shape alone produced by goldsmith but not Gold.
- World bangle – does not include gold because old not produced by goldsmith.
- In Bangle – Take only Nama – Rupa component.

Not Gold in production context.

- Bangle weight 10 gms – not Nama Rupa.
- No weight – only gold referred.





Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

**mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||**

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Karana Shariram = Vyashti Agyanam, Avidya.
- Karana Prapancha = Samashti Agyanam, Maya – Moola Avidya.
- Tattva Bodha – definition – Karana Shariram Agyana.

Tattvabodha :

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

Kāraṇa śarīram kim?

*Anirvācyānādyavidyārūpam śarīradvayasya kāraṇamātram
satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- **Individual Karana Shariram = Individual Agyanam**

Definition of Kutasta to be Adjusted according to definition of Jiva :

I) Jiva = Consciousness reflected in Sukshma Shariram.

- Kutasta = Consciousness enclosed within Sukshma Shariram.
= Sukshma Sharira Avachinna Chaitanyam

II) Jiva = consciousness reflected in Karana Shariram.

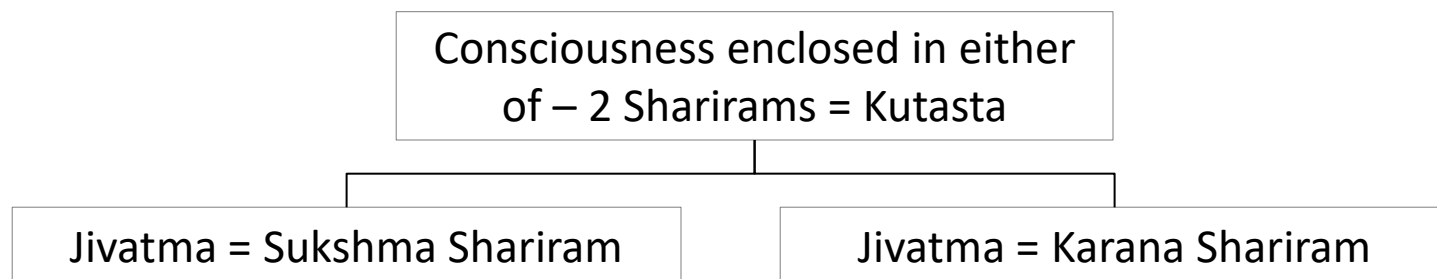
- Kutasta = Consciousness enclosed within Karana Shariram.
= Karana Sharira Avachinna Chaitanyam.
= Preferable.

Topic 178 :

(१७८) कूटस्थवर्णनम् — बुद्धेर्व्यष्ट्यज्ञानस्य वा अधिष्ठानभूतचैतन्यस्य कूटस्थः इत्यभिधा ।

यन्मते बुद्धिविशिष्टश्चेतनो जीवस्तन्मते बुद्ध्यधिष्ठानचेतनः कूटस्थ इत्युच्यते । यत्र तु मते व्यष्ट्यज्ञानविशिष्टचेतनो जीवइति कीर्त्यते तन्मते व्यष्ट्यज्ञानाधिष्ठानचेतनः कूटस्थ इति वर्ण्यते । अत्रायं सिद्धान्तः — जीवत्वापादकं विशेषणं यत् तदधिष्ठानस्य कूटस्थ इति नाम । अयं कूटस्थ उत्पत्त्यादिरहितः ।

- Buddhi = Sukshma Shariram.
- Vyashti Ajnanam = Karana Shariram.

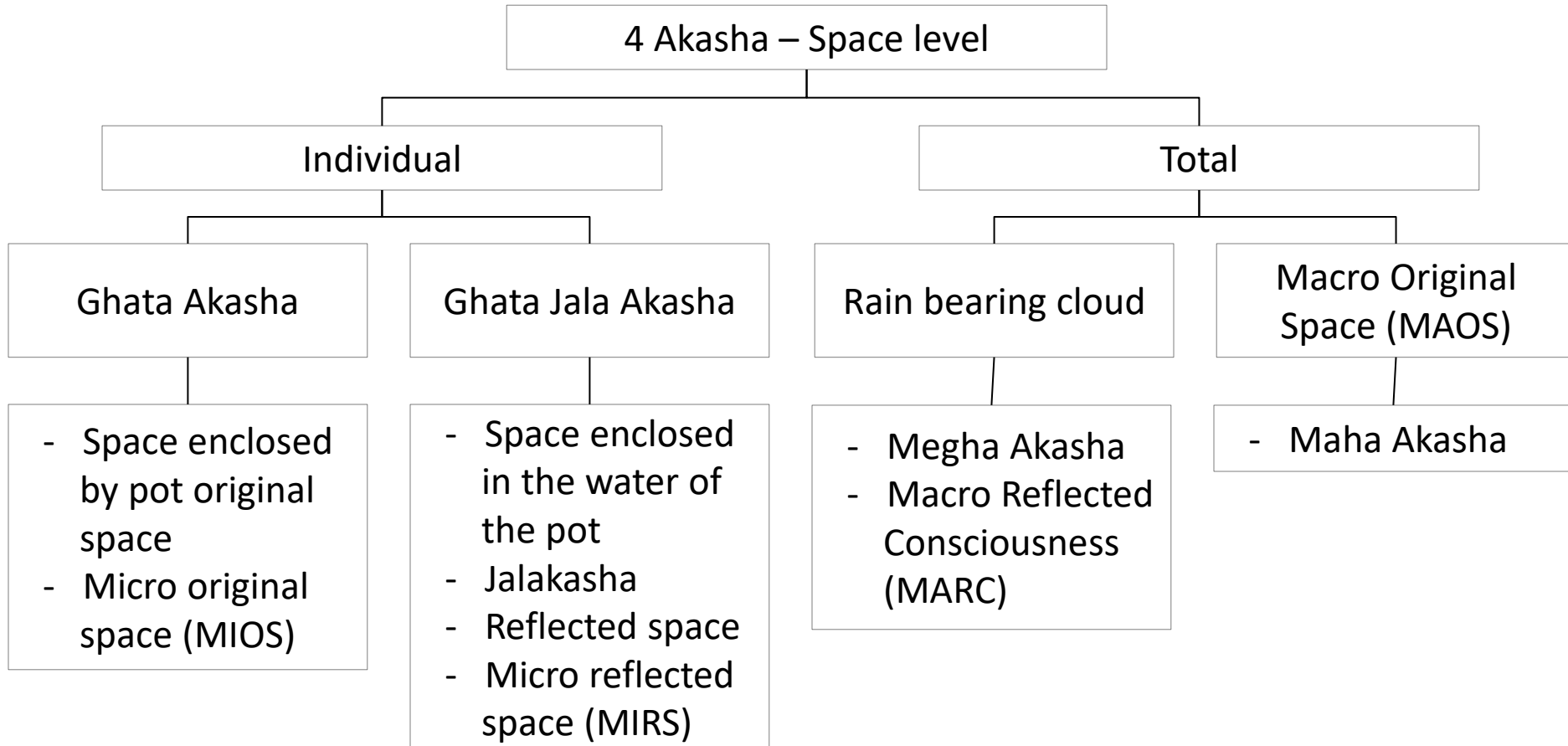


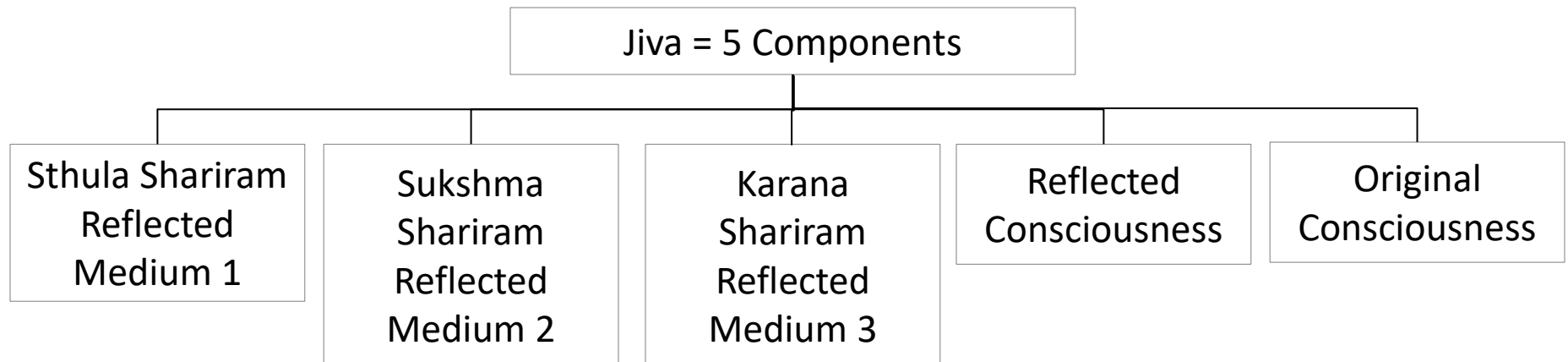
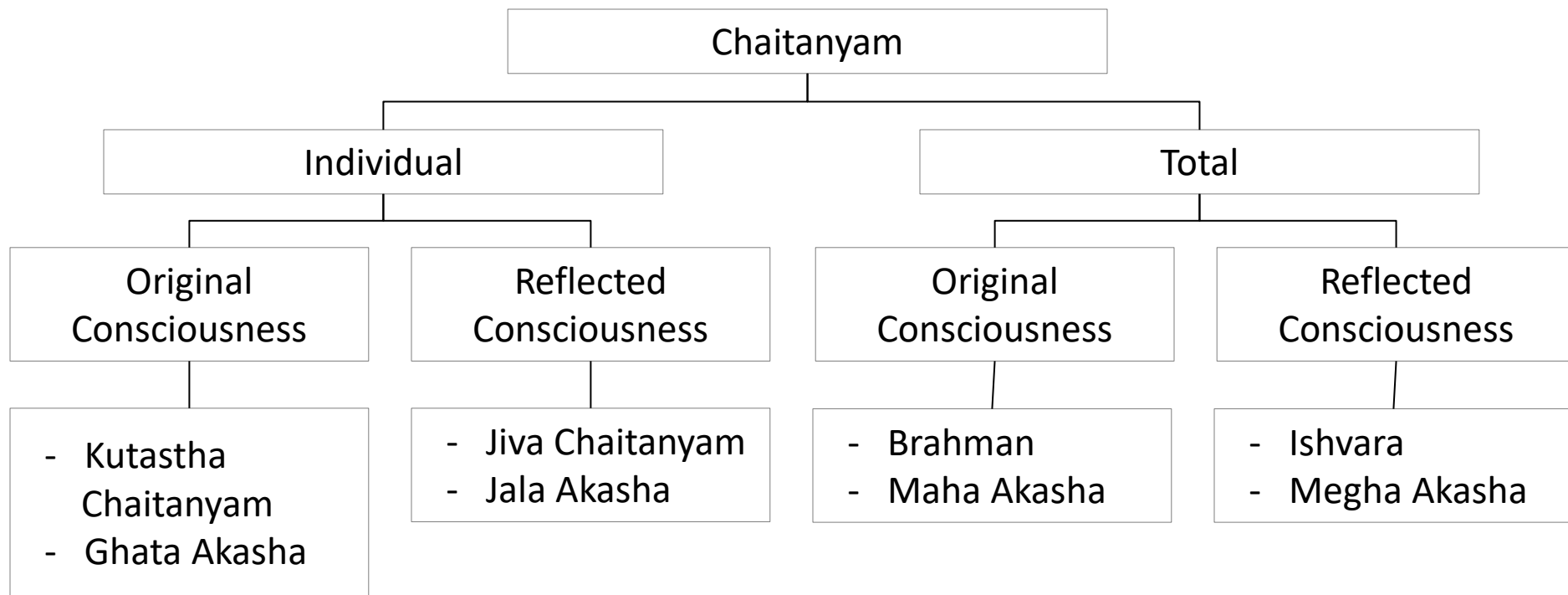
- Kutasta definition in both is original consciousness – only enclosures different, Sukshma or Karana Shariram according to context.

Revision (130) :

Topic 178 :

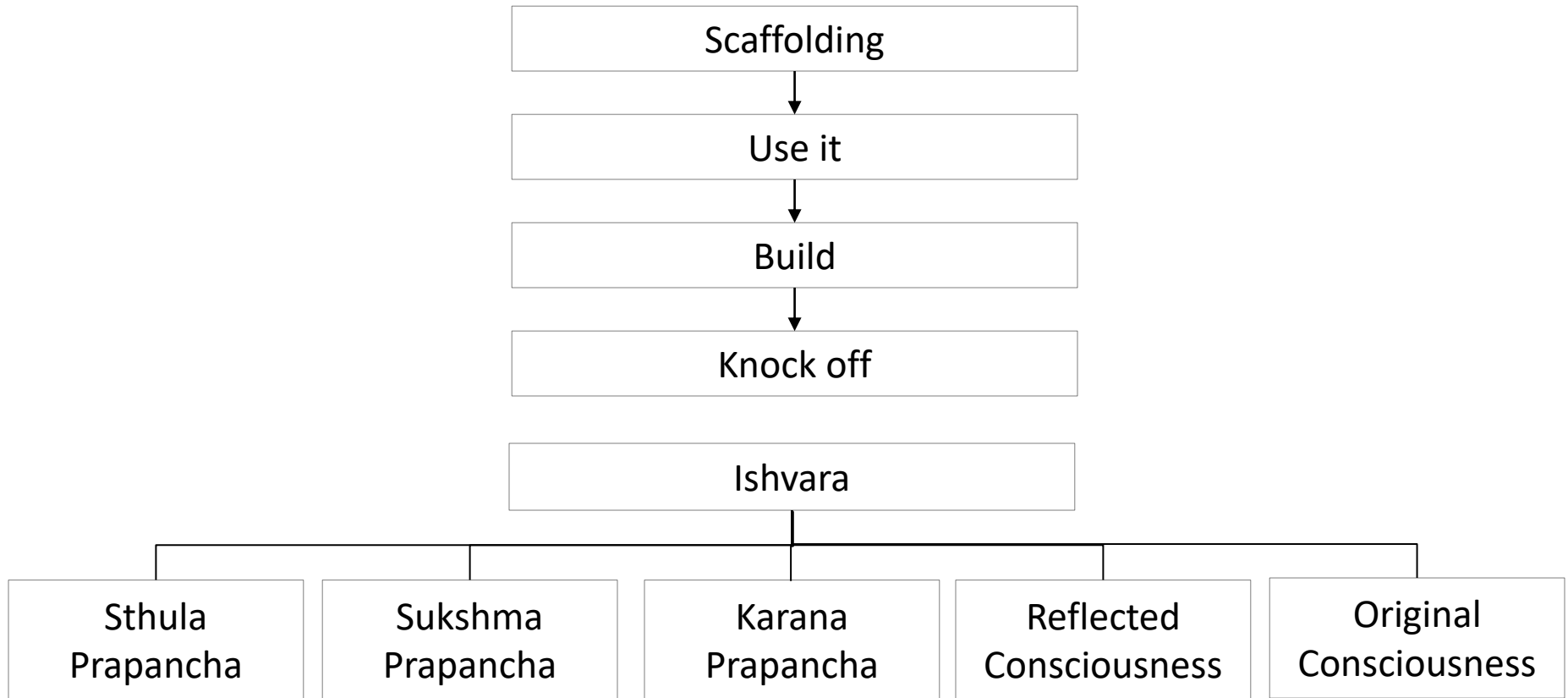
- Chit Chaturvidya Prakriya Akasha Chaturvidyam.



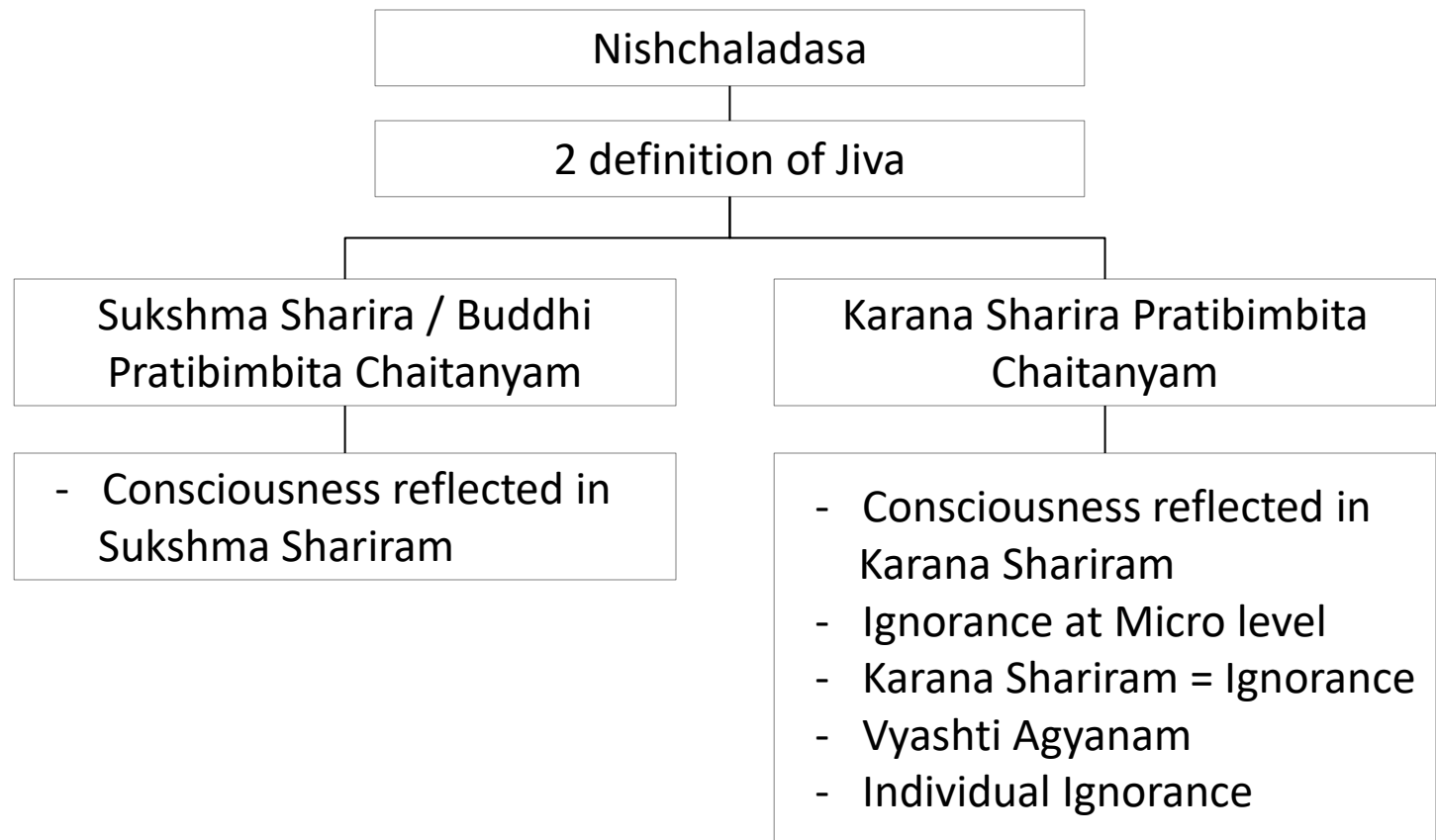


- To define Jiva = Acharya takes 1, 2, 3 component according to context Nishchaladasa – takes 2 definitions no consistency in Jiva definition within Acharyas.

- Jiva temporarily introduced for Vyavaharika Purpose.
- Our Aim – not Vyavaharika.
- Through Vyavaharika reach Paramarthika.



- Prakriya = Methodology adopted by different acharyas.



- No physical distance between Sukshma Shariram and Karana Shariram.
- All 3 Sharirams physically coexisting, intellectually see difference.
- Kutasta = Original Consciousness enclosed in all 3 Sharirams which are together.
- Jiva = Consciousness reflected in Sukshma Shariram.
- Kutasta = Consciousness enclosed within Sukshma Shariram.
- If Jiva = Karana Sharira Pratibimbita Chaitanyam.
= Karana Sharira enclosed consciousness.

- In Consciousness, no difference.
- In verbalising, using language differently Nischaladasa makes difference.
- Which Pratibimbata is Jiva – that enclosed consciousness is Kutastha.
- **Chaitanyam enclosed within either Sukshma Shariram or Vyashti Agyanam, Karana Shariram is Kutasta based on definition of Jiva.**
- Whichever philosophy defines Jiva as Sukshma Shariram – that will be Kutastha.
- In whichever philosophy Jiva is medium for Jiva – in Sukshma Shariram.



That is enclosing medium for Kootastha

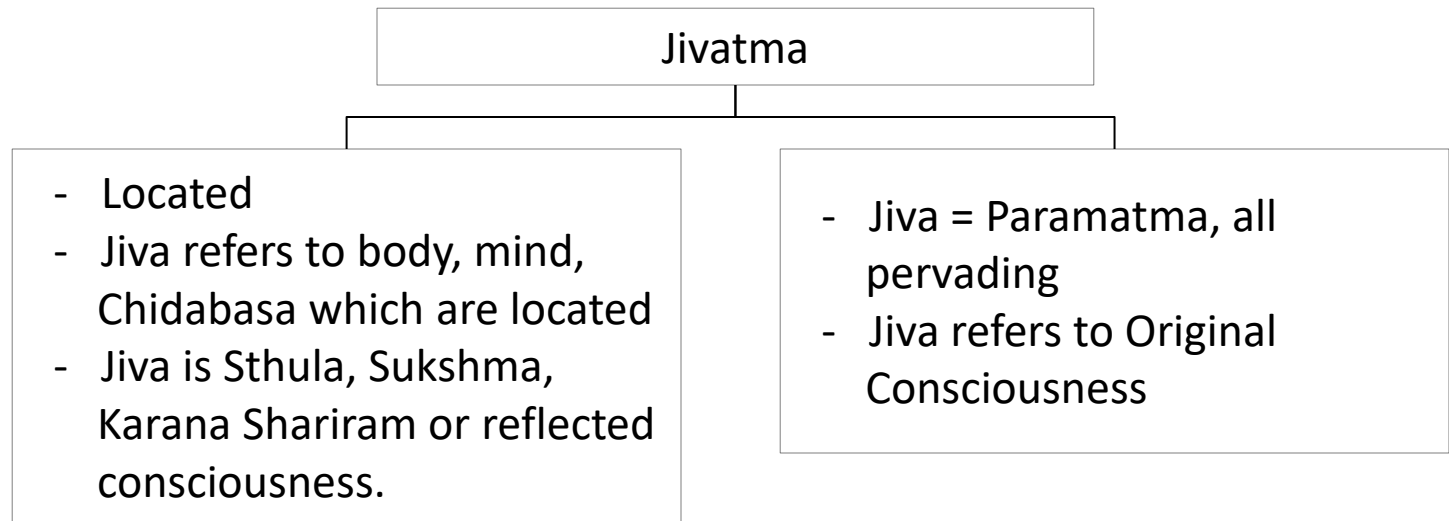
- If Jiva = Karana Shariram, Kutasta = Karana Shariram, enclosing medium.

Generalisation :

- Whatever is Reflected Medium for existence of Jiva that is taken as enclosing medium for Kutastha, Consciousness.
- What is primary difference between Kutastha (Original Consciousness) and Pratibimba Chaitanyam (Reflected Consciousness)?

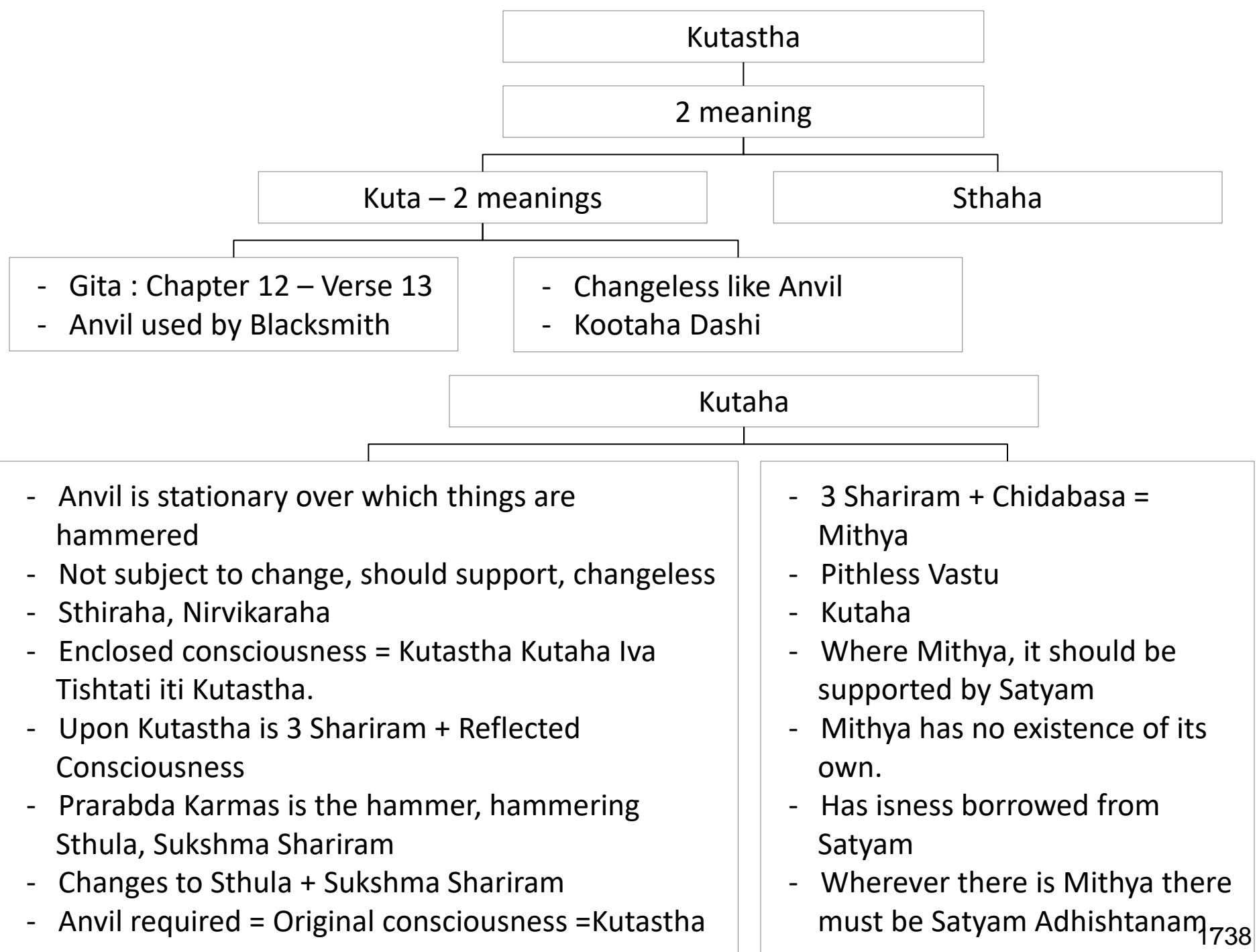
अयं कूटस्थ उत्पत्त्यादिरहितः । अस्यायमभिप्रायः — ब्रह्मणो व्यतिरिक्ततया चिदाभासो यथोत्पद्यते, न तथा कूटस्थ उत्पद्यते; किन्तु ब्रह्मरूप एव स भवति । यथा घटाकाशो महाकाशान्न व्यतिरिक्तः, किन्तु माहाकाशरूप एव भवति, तद्वत् । अयं च कूटस्थ आत्मपदलक्ष्यार्थः । कूटस्थस्यैव प्रत्यगिति, निजस्वरूपमिति, जीवसाक्षीति च व्यपदेशः । कूटस्थो घटाकाशस्थानीयः ।

Reflection	Original Consciousness / Kutastha / Brahman
<p>1) Dependent on</p> <p>2) Reflecting Medium</p> <ul style="list-style-type: none"> - When reflecting medium is born, reflection is born. <p>3) When Reflecting Medium travels, and dissolves reflection travels, dissolves</p> <ul style="list-style-type: none"> - Janma, Nashaha, Chalanam, Gamana Gamanam is for Reflected Consciousness. - Chidabasa born when Sukshma Shariram is born or dissolves. <p>4) We feel location because of Chidabhasa only</p> <ul style="list-style-type: none"> - I feel seated in Singapore caused by Reflected Consciousness - Reflected Consciousness exists till Reflecting Medium – Mind is awake 	<p>1) Independent</p> <p>2) No Birth, destruction, travel, for Original Consciousness</p> <p>Gita :</p> <ul style="list-style-type: none"> - Na Jayate... [Chapter 2 – Verse 20] - Kutastha always Brahman - Original Consciousness will be there before birth of body. <p>3) Chaitanyam is always there.</p> <ul style="list-style-type: none"> - Original Consciousness is Original Consciousness all the time. <p>4) Therefore, Kutastha is called Lakshyarth, implied meaning, of word Jivatma, in context of Mahavakyam</p>



8 Words must be in your fingertips :

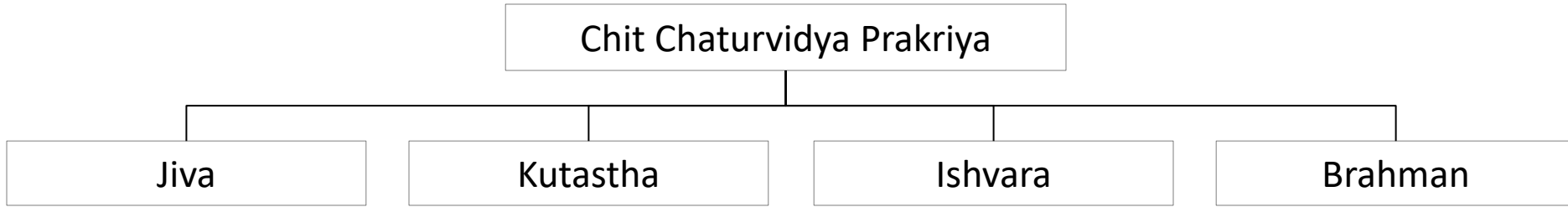
- 1) Ghatakasha = Kutastha = Sanyasis Japam – Jnana Khanda centric Japa
 - Grihastha – Karma Khanda centric Japa = Om Namoh Narayana
- 2) Jalakasha = Jiva
- 3) Mahakasha = Brahman
- 4) Meghakasha = Ishvara



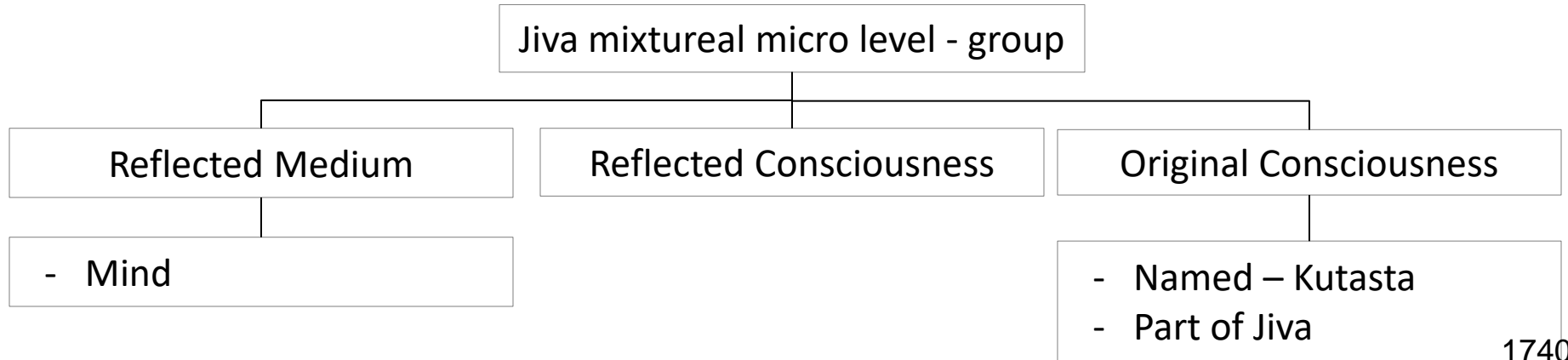
- Behind Mirage Water – Sand
Rope Snake – Rope
Shell Silver – Shell
- In Mithya 3 Shariram + Chidabhasa, Adhishtana Tishtati iti Kutasthaha
- Final meaning of Kutasta = Original Consciousness enclosed in Sharira Trayam.
- 1st Chaitanyam over.
- 2nd – Jiva Chaitanyam.

Revision (138) :

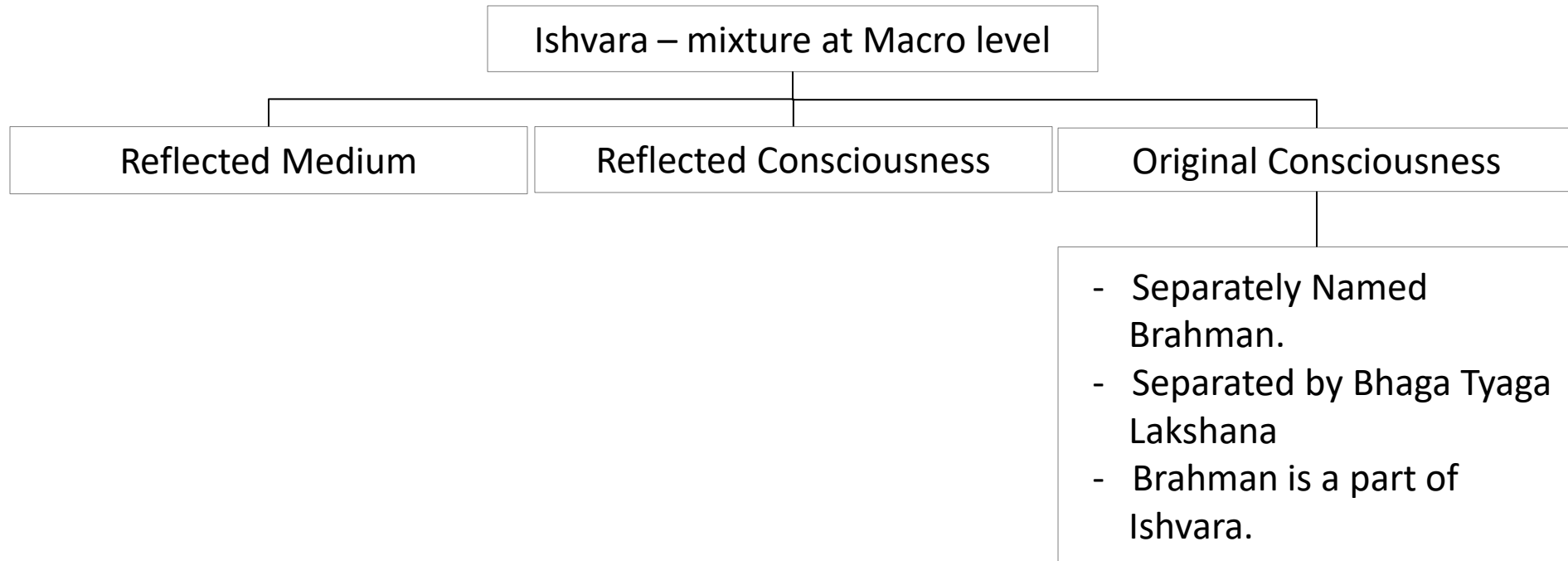
तस्मादीश्वरब्रह्मशब्दयोरेक एवार्थः प्रतीयते; न भिन्नार्थता । तथाप्यस्त्ययं विशेषः —
ब्रह्मशब्दः स्वरसतो लक्ष्यार्थमेव प्रायशो बोधयति, काचित्कतया तु वाच्यार्थमपि ।
ईश्वरशब्दस्तु वाच्यार्थमेव प्रायशो बोधयति, लक्ष्यार्थं तु काचित्कतया । ईदृग्भेदसद्भावादेव
लक्ष्यार्थमवलम्ब्य ब्रह्मशब्दस्यार्थो भिन्नतया निरूपितः ।



- Meaning should be clear to understand Aikyam.

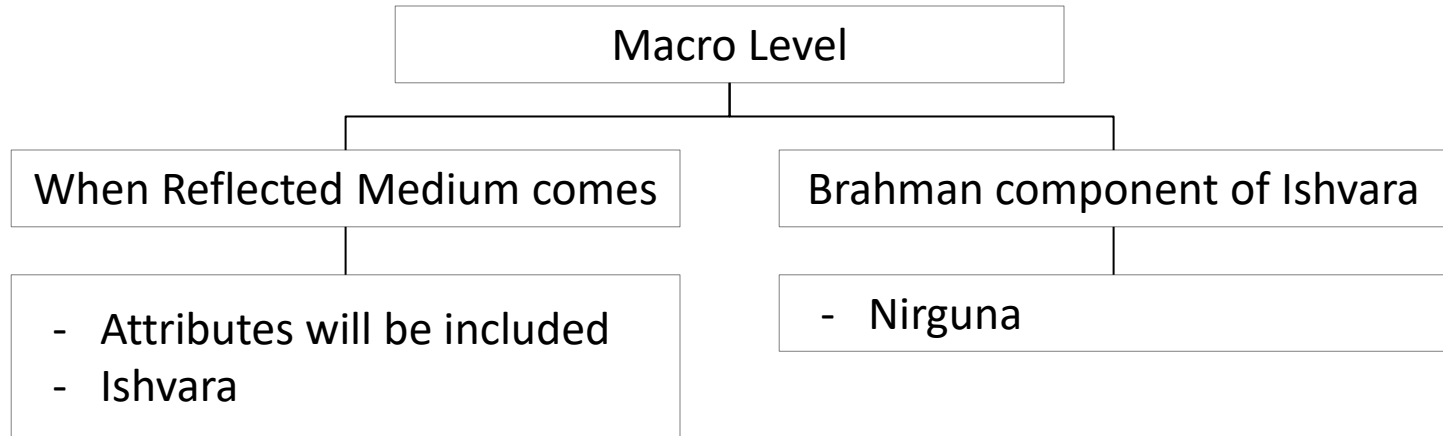


- Why Jiva separately named Kutastha?
- We have to remove Original Consciousness b Baga Tyaga Lakshana.
- Therefore given special name for communication.



- Remember 4 – Jiva – Kutastha – Ishvara – Brahman.
- Since Jiva is mixture of all 3, it will be Saguna in nature because Reflected Medium has attributes, therefore mixture will be Sagunaha.

Jiva	Kutastha Portion of Jiva
Sagunaha	Nirgunaha



- In this approach, Ishvara = Saguna, Brahman = Nirguna.

Aside Note :

- In Shastram, Ishvara and Brahma used as Synonymous.
- Ishvara and Brahman both Saguna, Chaitanyam with Maya.
- For sake of communication convention followed :

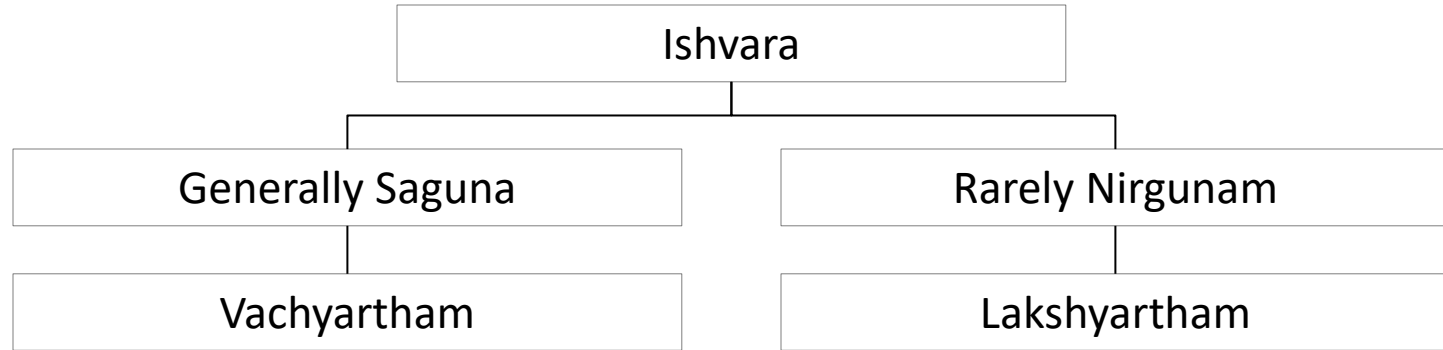
Ishvara	Brahman
<ul style="list-style-type: none"> - Sagunam only - Maya Sahitam Brahman only 	<ul style="list-style-type: none"> - Nirgunam only - Maya Rahita Brahman

- In Chaturvidya Prakaranam Nishchaladasa uses as convention.
- Vidyananya uses Shastric definition.
- Itham.. Onwards... both Brahman and Ishwara = Synonyms.

- **Conventionally we use :**

Brahman = Nirguna, compromises deviation.

- Rarely Brahman = Saguna in convention



- Nirguna Ishvara = Lakshyartham.
- Vidyanaraya compromises in Chit – Chaturvidya Prakriya – Panchadasi.
- Aside note over.

Topic 186 – 188 :

(आ. १८६-१८८) “द्वा सुपर्णा” इति श्रुत्या जीवब्रह्मभेदः अवगम्यत इति, अन्यथा कर्मोपासनाविधिवैयर्थ्यमिति च शङ्कायाः समाधानम् —

Nishchaladasa condenses 2 objections of Purva Pakshi Siddhanta :

- Jivatma / Paramatma Aikyam through Mahavakyam.

1st objection of Purva Pakshi :

- Aikyam not accept in Veda.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Jivatma	Paramatma
<ul style="list-style-type: none">- Karta Bokta- Bird in lower Branch- Tayor..- Enjoying	<ul style="list-style-type: none">- Akarta Abokta- Bird higher branch- Anashnan...'- Witness

- How Aikyam?

2nd Objection :

- In entire Karma Khanda, Jivatma and Paramatma treated distinctly.

Jivatma	Parama
<ul style="list-style-type: none"> - Worshipper - Pujya 	<ul style="list-style-type: none"> - Worshipped - Pujaka

Upasana Khanda :

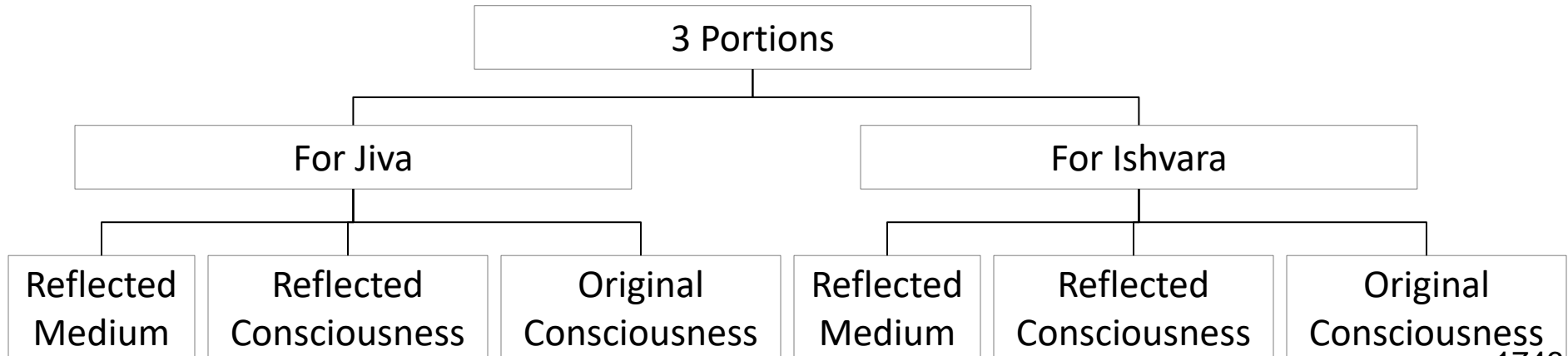
Jivatma	Paramatma
<ul style="list-style-type: none"> - Meditator - Upasaka 	<ul style="list-style-type: none"> - Meditated - Upasya

- If you don't accept Karma Khanda will become non-relevant, bulk of Vedas redundant.
- Karma Khanda, Upasana Khanda teaches Bheda.
- Jnana Khanda in Mundak teaches Bheda.
- All places only Bheda is there.
- How dare you say – Abheda?

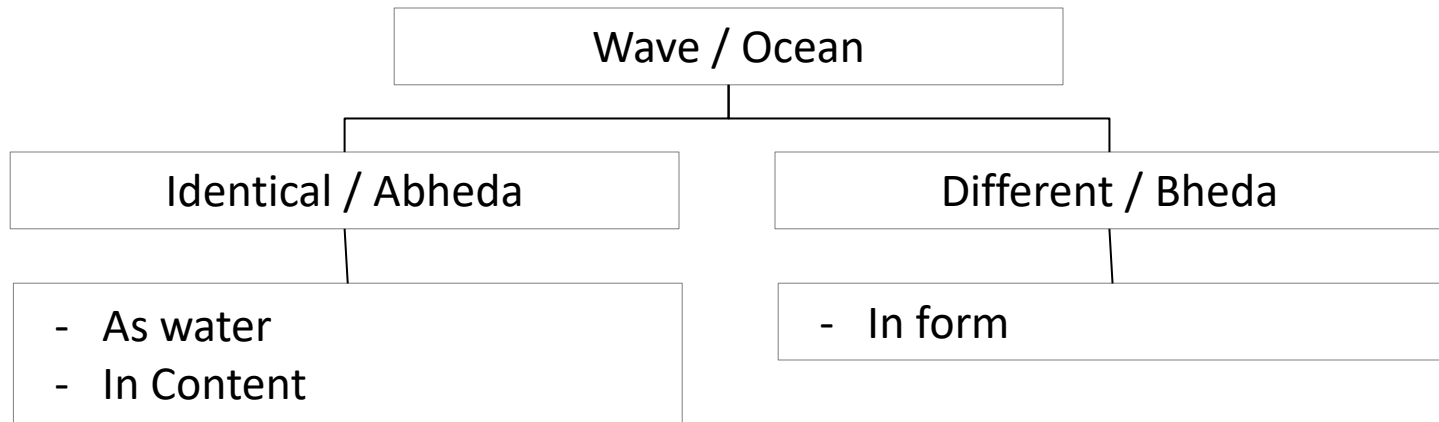
Topic 186 :

(१८६) चैतन्याभासो भुङ्क्ते, कूटस्थोऽसङ्गः प्रकाशते — चतुर्विधं चैतन्यमुक्तम् । तत्र जीवस्वरूपान्तर्गतमिथ्याभूतचिदाभासांश एव पुण्यपापे कृत्वा तत्फलमनुभवति, न कूटस्थः । स त्वसङ्गतया आनन्दस्वरूप एव प्रकाशते । यदुक्तं 'बुद्धिरूपवृक्षे जीवः परमात्मा चेति द्वौ पक्षिणो स्तः, तयोर्जीवः कर्मफलं भुङ्क्ते परमात्मा तं प्रकाशयन्नास्ते इति द्वा सुपर्णेति श्रुतेरर्थः;' इति, तत्रोच्यते — न तत्र जीवपरमात्मानौ ग्राह्यौ; किन्त्वाभासः कर्मफलं भुङ्क्ते कूटस्थः प्रकाशमान आस्ते इति तस्याः श्रुतेरर्थो ज्ञेयः ।

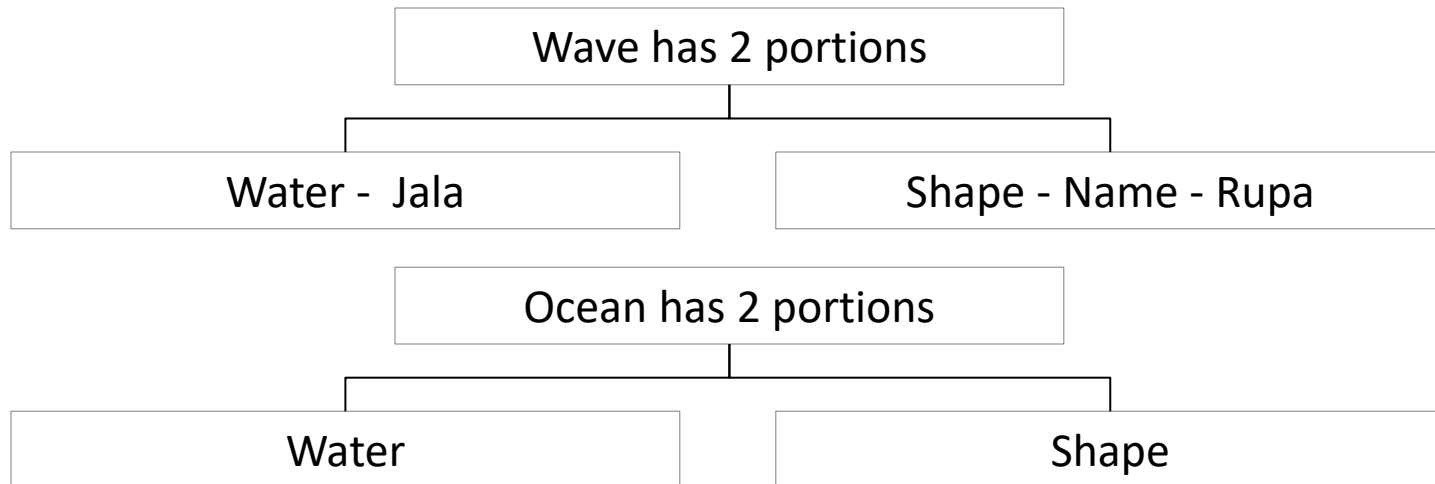
- Approach of Nishchaladasa.
- When question of Bheda or Abheda comes, Jiva – Ishvara Bheda Va or Abheda Va, comes, should never give answer straight away.

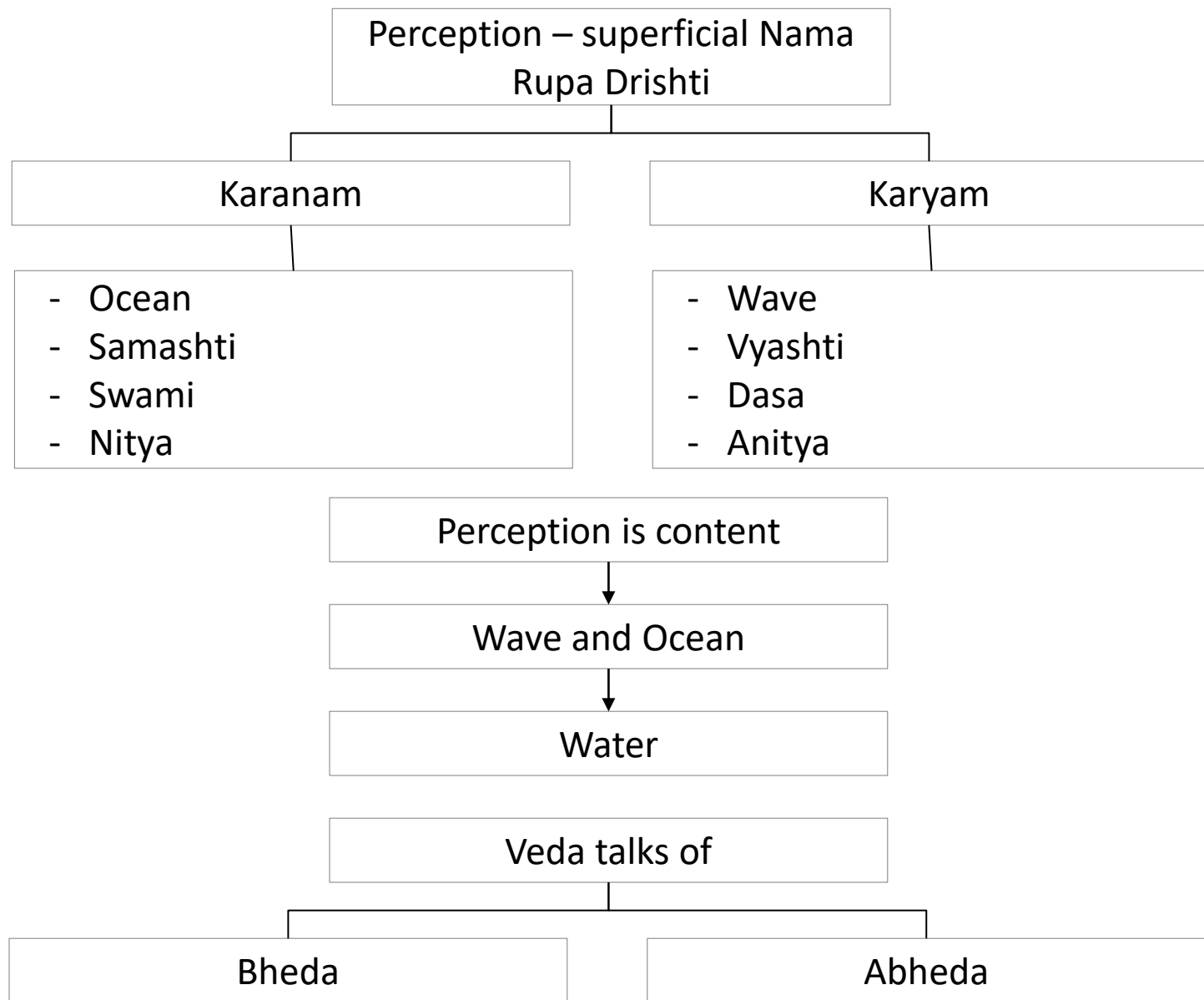


- Perceptual different.



Ask question :





- Understand Drishti Bheda.

Bheda – Abhasa Drishtya :

Reflected Medium + Reflected Consciousness at Jiva level	Reflected Medium + Reflected Consciousness at Ishvara
<ul style="list-style-type: none">- Saguna- Have attributes- Alpagya- Alpicient Parviscient	<ul style="list-style-type: none">- Saguna- Sarvagya- Omniscient

- Abhasa Drishtya Jiva Ishvara Yoho Bheda Vartate.
- In Karma Khanda – Veda takes Chidabhasa angle.
- In Upasana Karma Khanda takes Chidabhasa reflected Consciousness angle, therefore Dasoham Bavana is perfectly right.

In Jnana Khanda :

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I

justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

1 st Verse	2 nd Verse
<ul style="list-style-type: none">- Dvaitam- Abhasa Angle	<ul style="list-style-type: none">- Aikyam

1st Part of Answer :

Bheda Vartate	Abheda Vartate
<ul style="list-style-type: none">- Abhasa Drishtya- Reflected Medium also included- Reflected Consciousness = Karta / Bhokta- Original Consciousness = Remains Akarta, Abokta.	<ul style="list-style-type: none">- Chaitanya Drishta Abheda

- 4 – consciousness are there.
- Only Reflected Consciousness component is Karta, Bokta.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Pashyan – Reflected Consciousness	Original Consciousness / Kutasta Rupena
<ul style="list-style-type: none"> - Abhasa Rupena - Reflected Consciousness Rupena Kritva - Punya Papa Kritva - Reflected Consciousness goes through Bhoga - Reflected Consciousness Nishta – sorrowful. 	<ul style="list-style-type: none"> - Na Karomi - Not Bhogta <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 5 – Verse 15, 16, 17 - Nadatte Kashyachit Papam... - Jnanena Tu Ajnanam... - Tat Buddhaya Tat Tan Nishta Parayana.. - Original Consciousness Nishta = Jnani

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukr̥taṃ vibhuḥ ।
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

ज्ञानेन तु तदज्ञानं
येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं
प्रकाशयति तत्परम् ॥ ५-१६ ॥

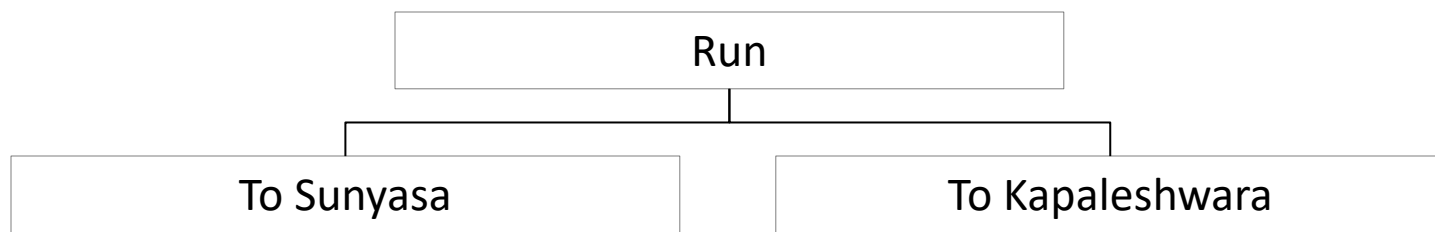
jñānēna tu tadajñānaṃ
yēśāṃ nāśitamātmanaḥ ।
tēśāmādityavajjñānaṃ
prakāśayati tatparam ॥ 5-16 ॥

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

तद्बुद्ध्यस्तदात्मानं
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

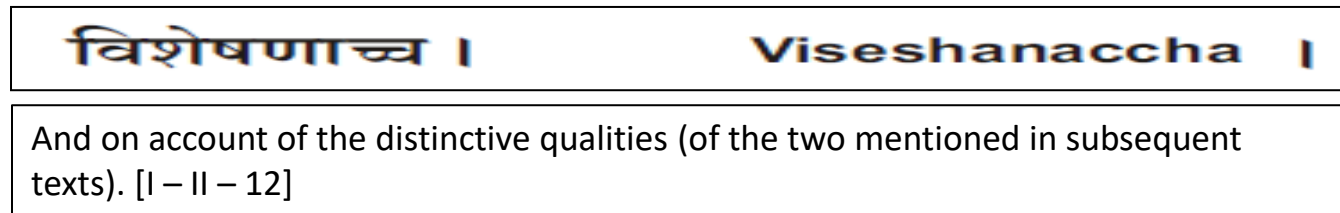
tadbuddhayastadātmānaḥ
tanniṣṭhāstatparāyaṇāḥ ।
gacchantyapunarāvṛttiṃ
jñānanirdhūtakalmaṣāḥ ॥ 5-17 ॥

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]



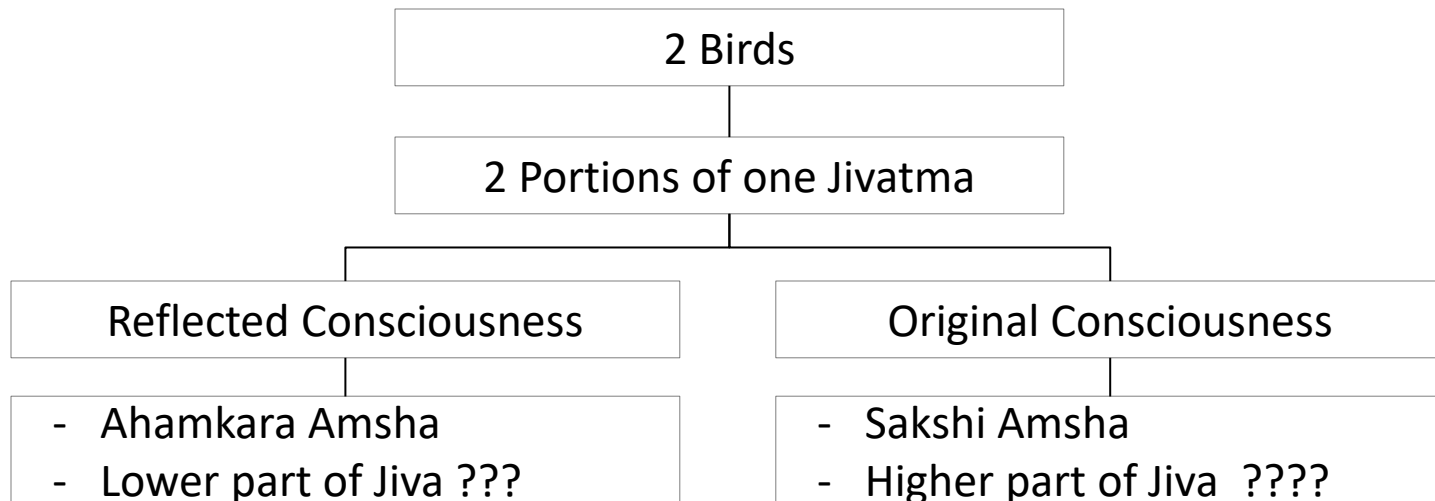
- Gita = Primer, all ideas incorporated.

Brahma Sutra :



Shankara :

- Mundak and Paingi Rahasya Brahmanam Mantra occurs.
- Veda – gives meaning of Mantra.



- Tayor Anyaha Pippalam Svadvatti = Reflected Medium + Reflected Consciousness part lower part Pippalam Asti.
- Pashyan, Sṛṇvan.. = Reflected Consciousness + Reflected Medium

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Original Consciousness – Sakshi part – Anashnan Anyo Abhichakasiti.

Svetasvatara Upanishad :

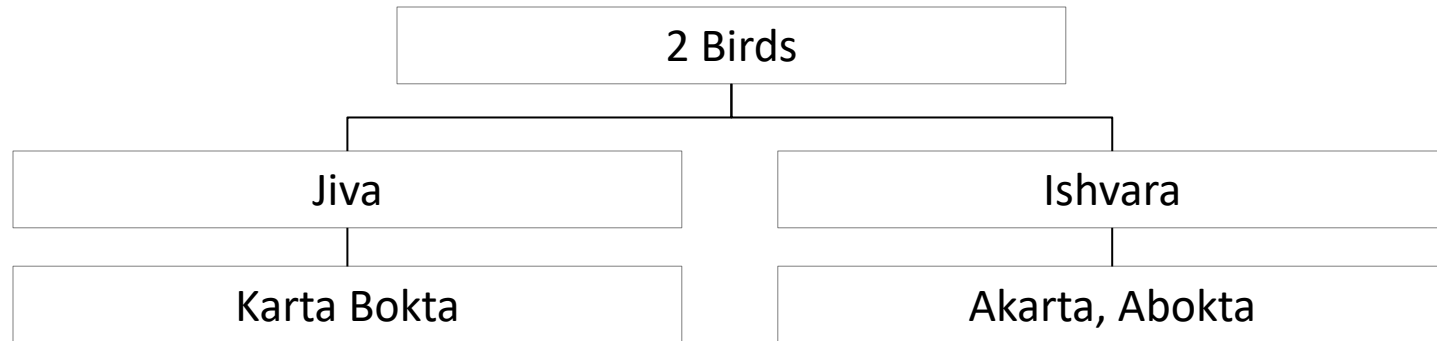
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ ६ ॥

dva suparna sayuja sakhaya samanam vrksam parisasvajate |
tayor anyah pippalam svadv atty anasnam anyo abhicakasiti || 6 ||

Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating. [Chapter 4 – Verse 6]

- Mundak odes not quote Paramatma at all.
- Even when mind + Chidabhasa is going through experiences, Asanga Atma is witness.

Purva Pakshi :



Nishchaladasa :

- Paihingi Rahasya Brahmana.
- 2 Birds – not Jivatma, Paramatma.
- Chid Abhasa = Ahamkara = Pramata = Reflected Consciousness + Reflected Medium portion.
- Kutastha = Illuminator – Asangoham – Chid Ananda.
- Ishvara not at all brought.

Topic 187 :

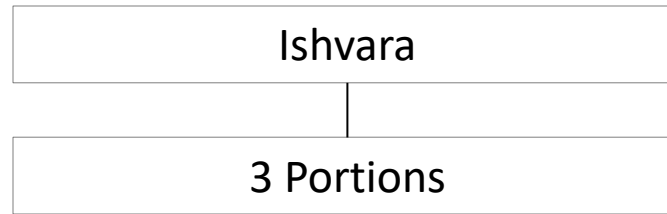
(१८७) चैतन्याभास एव कर्मकर्ता, फलदाता च; न तु शुद्धचैतन्यम् —
जीवस्वरूपान्तर्गतचिच्छायारूपाभासांशः कर्म करोति; कर्म कुर्वत आभासांशस्य
ईश्वरस्वरूपान्तर्गतचिच्छायारूपाभासांशः फलं प्रयच्छति । आभास एव कर्मकर्ता, आभास
एव फलदाता च । अनेनायमर्थः सिद्धः — जीवस्वरूपान्तर्गताभासांशः पुण्यपापे कृत्वा
तत्फलानि भुङ्क्ते । ईश्वरनिष्ठाभासांशस्तु कर्मफलानि प्रयच्छतीति ।

- How to study Veda?
- Karma Khanda / Upasana Khanda / Jnana Khanda.
- How to use key properly?
- We talk about Jiva and Ishvara with 3 portions.



- I am walking
I am fat
- } Sthula Shariram = I

- I am intelligent – I = Mind = Reflected Consciousness
- I See → I = Eye
I = Composite entity
- Jnana Indriyam, Karma Indriyam, Prana, Mind.



- Jiva = Karma Karta – focus on Reflected Consciousness + Reflected Medium.
- Original Consciousness integrally present, doesn't do anything.
- Ishvara = Phala Dhata – gives Phalam = Karta, gives result.
= Focus on
= Reflected Consciousness + Reflected Medium – Phala Dhata.
- When there is action of giving and doing – Jiva and Ishvara both involved. Vyavaharika, Abhasa Amsa alone involved in all transactions.
- Intellectually exclude them.

Gita :

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukrtaṃ vibhuḥ ।
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

Brahma Jnana Valli :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥ २० ॥

brahma satyam jaganmithya jivo brahmaiva naparah ।
anena vedyam sacchasttram iti vedantadindimah ॥ 20 ॥

Brahma is Truth, the world of objects and beings is false, and the egocentric sense of separateness (Jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta. [Verse 20]

- Lord does not take merit or demerit... = Original Consciousness.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- I do not at all...
- Jiva refers to Original Consciousness portion.

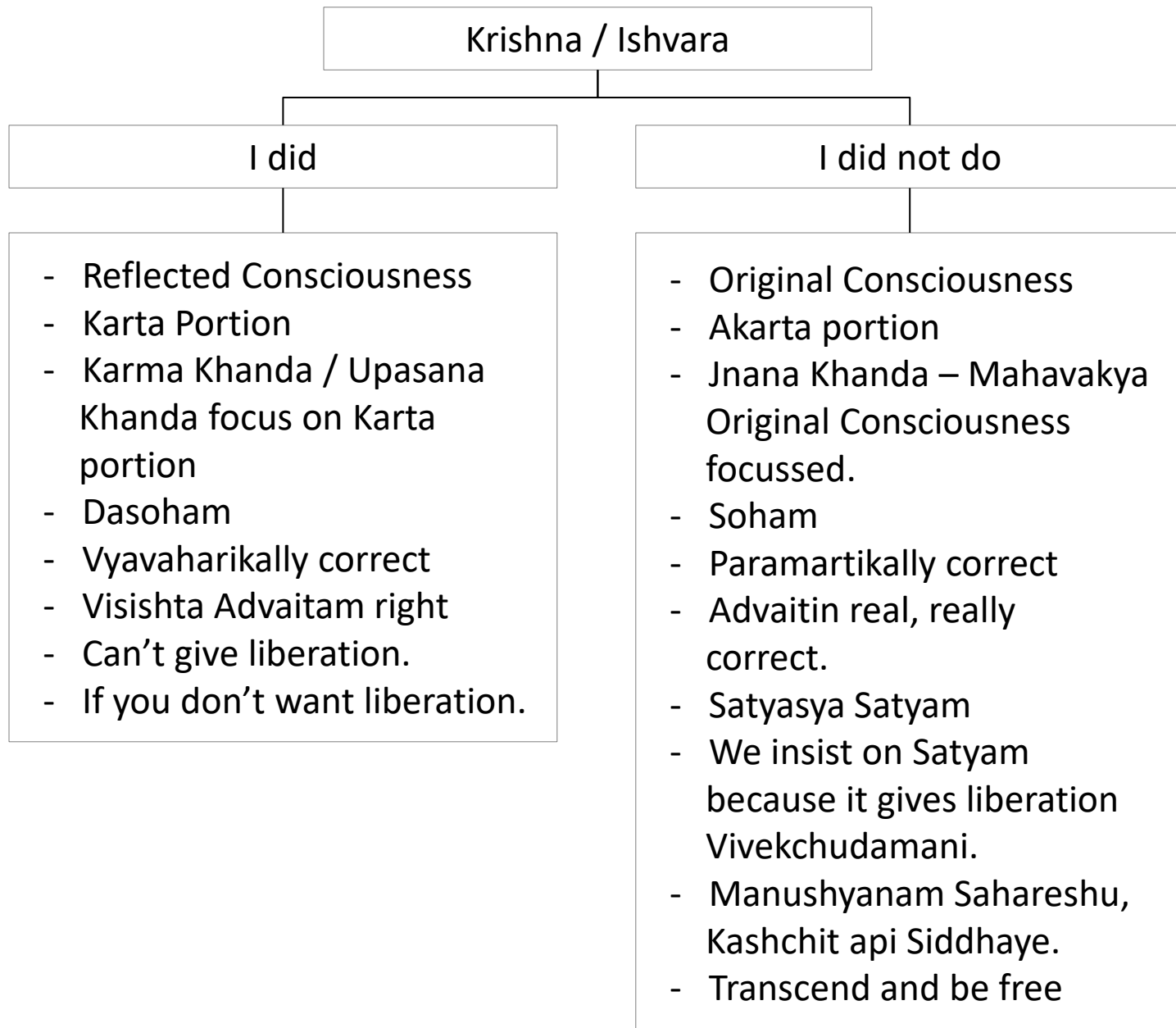
Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam ||4-13||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- 4 Varnas Krishna has created.
- I am Karta, Created person as per Guna + Karma.



Svetasvatara Upanishad & Kaivalya Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.
[Chapter 3 – Verse 8]

Reflected Consciousness of Jiva	Reflected Consciousness portion of Ishvara
<ul style="list-style-type: none">- Alone does Karma- Abhasa Eva Karma Karta	<ul style="list-style-type: none">- Gives Karma Phalam- Abhasa Eva Karma Phala Dhata

- **Original Consciousness will be there but does not participate in any action (Like screen).**
- **Original Consciousness's presence required but it doesn't participate.**

Conclusion :

- Reflected Consciousness – does all Akramam's
 - Enjoys result

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

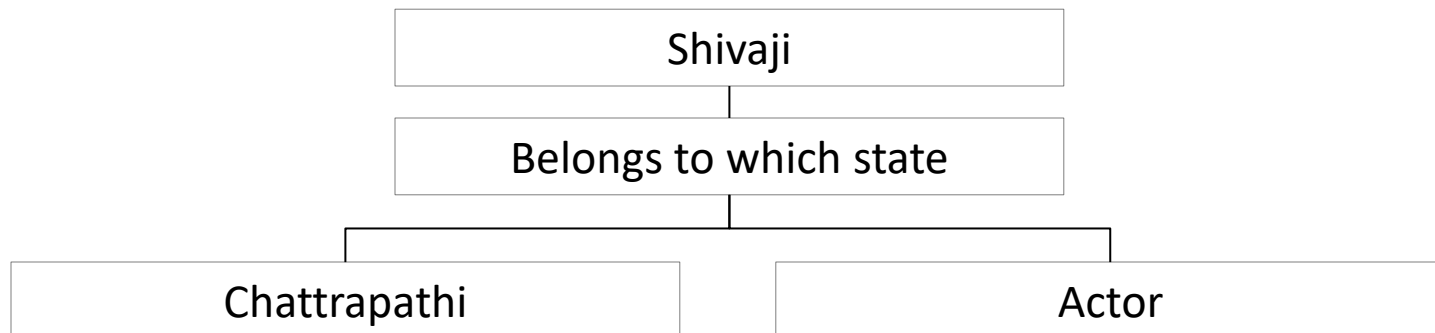
ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

- Going up + down = Reflected Consciousness.
- Original Consciousness can't go.
- Reflected Part of Ishvara – gives Karma Phalam.

Aikyam	Bheda
From Original Consciousness Standpoint	From Reflected Consciousness Standpoint

- Note standpoint, otherwise confusion.



Revision (139) : Topic 187

अनेनायमर्थः सिद्धः — जीवस्वरूपान्तर्गताभासांशः पुण्यपापे कृत्वा तत्फलानि भुङ्क्ते ।
ईश्वरनिष्ठाभासांशस्तु कर्मफलानि प्रयच्छतीति ।

- Nishchaladasa – is answering 2 objections of Purva Pakshi.

I) If Jivatma / Paramatma are treated as one and both liberated, what is relevance of Karma Khanda and Upasana Khanda?

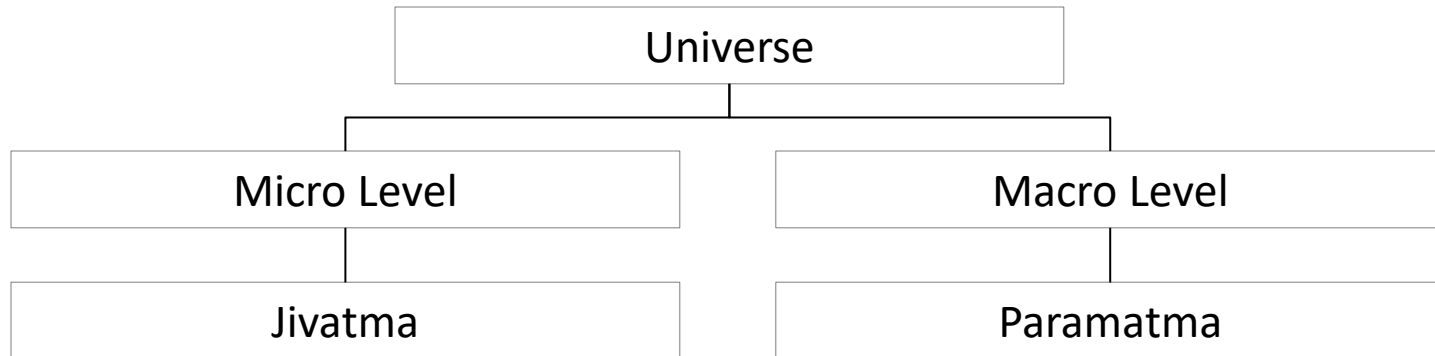
II) Mundak Upanishad : Chapter 3 – 1 – 1

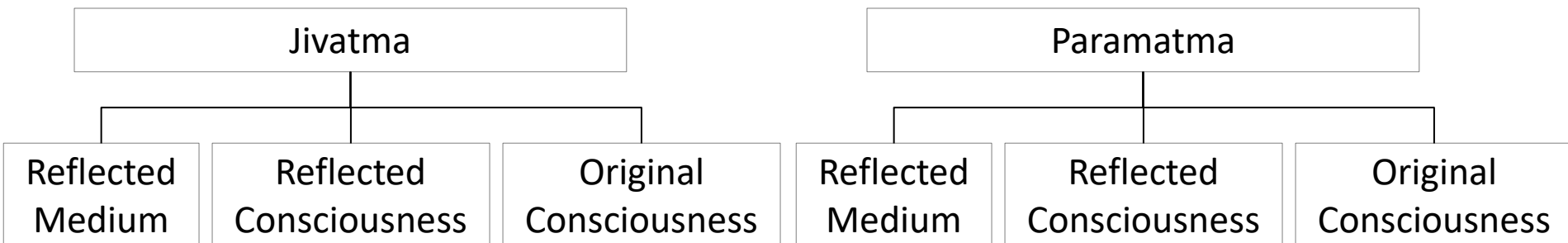
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- 2 birds – Jivatma / Paramatma – difference talked about – how you account for it?





- Reflected Medium + Reflected Consciousness part – capable of doing Karma.
- It has Karta and Bokta Amsha.
- Karta = Doing portion, agent portion for Jiva + Ishvara – Reflected Medium – Reflected Consciousness level.

Jiva	Ishvara
<ul style="list-style-type: none"> - Karta - Does Karma 	<ul style="list-style-type: none"> - Karta - Karma Phala Dhata.

- In both, Original Consciousness portion continues to be Akarta, Abokta.
- Scriptures uses language of contradiction all the time.
- We should know to take the appropriate portion.

Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- Kartaram = Reflected Consciousness + Reflected Medium
- Akartaram = Original Consciousness
- At Jiva level.

Gita :

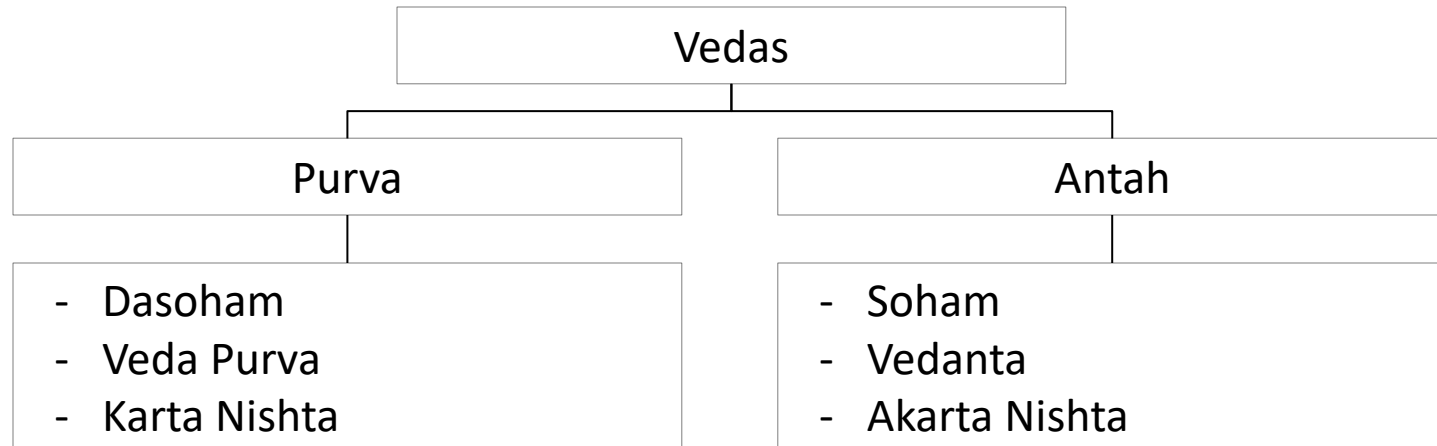
नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan || 5-8 ||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Karma Khanda and Upasana Khanda are concentrating on Karta Amsha of both, suppressing the Original – Akarta Portion.
- To understand Original Consciousness, mind requires Sadhana Chatustaya Sampatti.
- Until person gets qualification, Vedanta suppresses Original Consciousness portion of both Jivatma and Paramatma.
- Aikyam suppressed by Shastra.
- Soham – Kept aside.
- In Karma Khanda and Upasana Khanda, Reflected Consciousness, Reflected Medium focussed, Aikyam can't be talked.

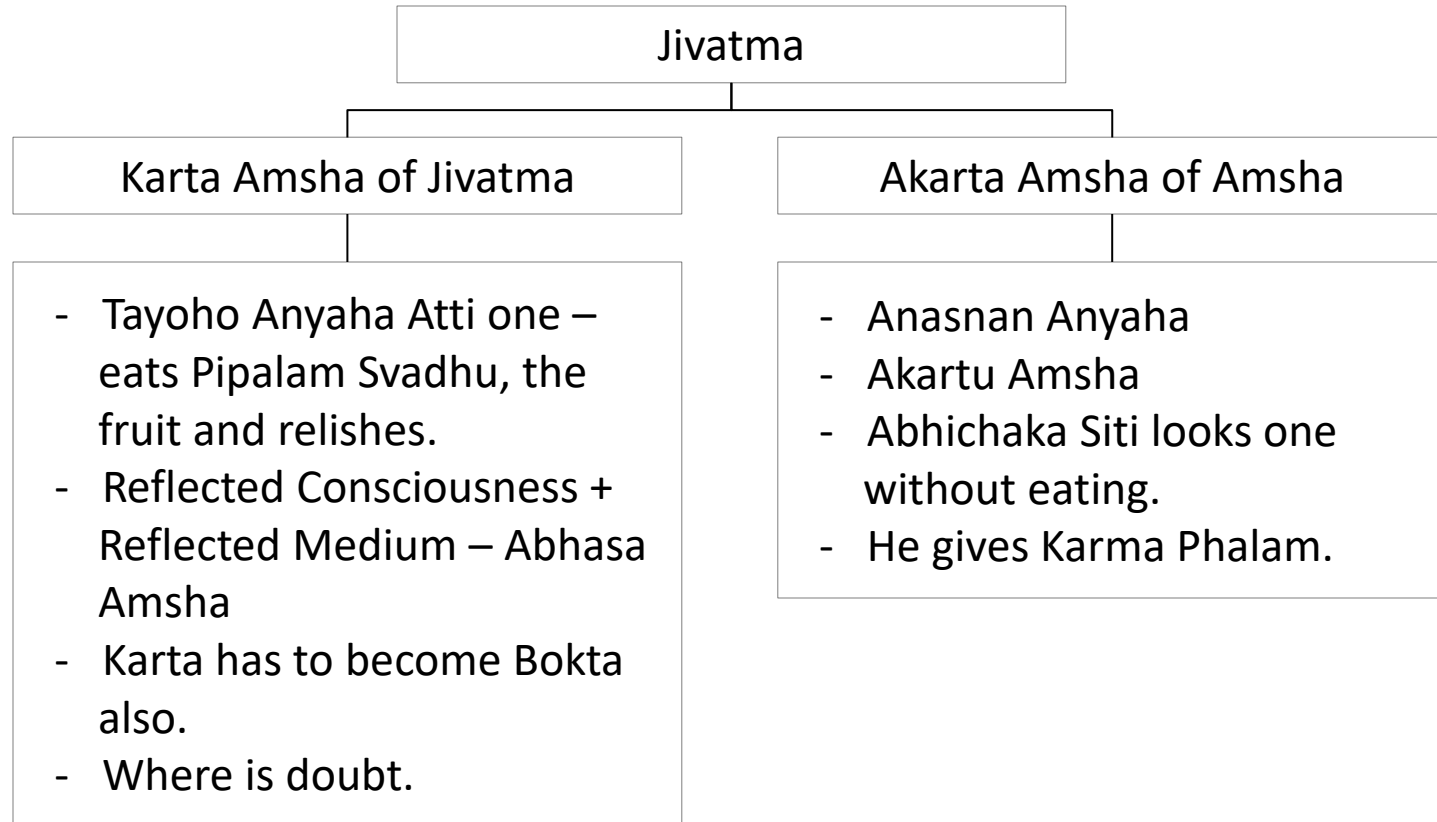
Jiva	Ishvara
<ul style="list-style-type: none"> - Alpagya - Alpa Ishvara - Dasa 	<ul style="list-style-type: none"> - Sarvagya - Sarva Ishvara - Swami



- No contradiction, every part relevant.

II) Dva Suparna :

- Not Jivatma / Paramatma.



- Jivatma and Paramatma – there as Adishtanam.
- Reflected Consciousness + Reflected Medium = Mithya = Nama, Rupa no Satta of its own.
- All 3 we assume are independently existing and equally real.

- Satya – Mithya – Amsa Dvayam.

Adhishtana Satya Rupena	Gold
- Inherent in both	- Inherent in Bangle, Chain, earring

- In hero, villain Character, Anugatha – inherent portion = Screen, common to both.
- Awareness = Screen portion.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- You can't talk of biography.
- Screen is not hero or villain.

Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate || 19 ||

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

- No Kartrutvam or Boktrutvam for Jiva.
- Original Ishvara – not giver of results or Karma Karta (Doership).
- He is Ajnani, ignoromous.
- In both Jivatma and Paramatma, it is Asangam.
- **Original Consciousness can never be physically away from Reflected Medium + Reflected Consciousness.**
- Escapist Mosha – get out.
- Not runaway from this world and go somewhere.
- **Moksha – I am Original Consciousness.**
- Same place, sunrise, birth, death continues, body goes, all bodies continue.
- **In me, all these are continuing to happen.**
- Escapist Moksha – identified with Sukshma Shariram, travelling.
- **Drop Abhimanam of Sukshma Shariram and claim Moksha.**

- What is Mosha?

Svarupa Avasthana Moksha, not Punar Janma Abhava Rupa Moksha.

- **Obsession with Punar Janma is Sukshma Sharira Abhimanam.**

- Original Consciousness Avasthanam eva Moksha.

- **I am Asanga, let Drama continue, I am not bothered = Real Moksha.**

- Junior Student : No rebirth.

- I am of the nature of :

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

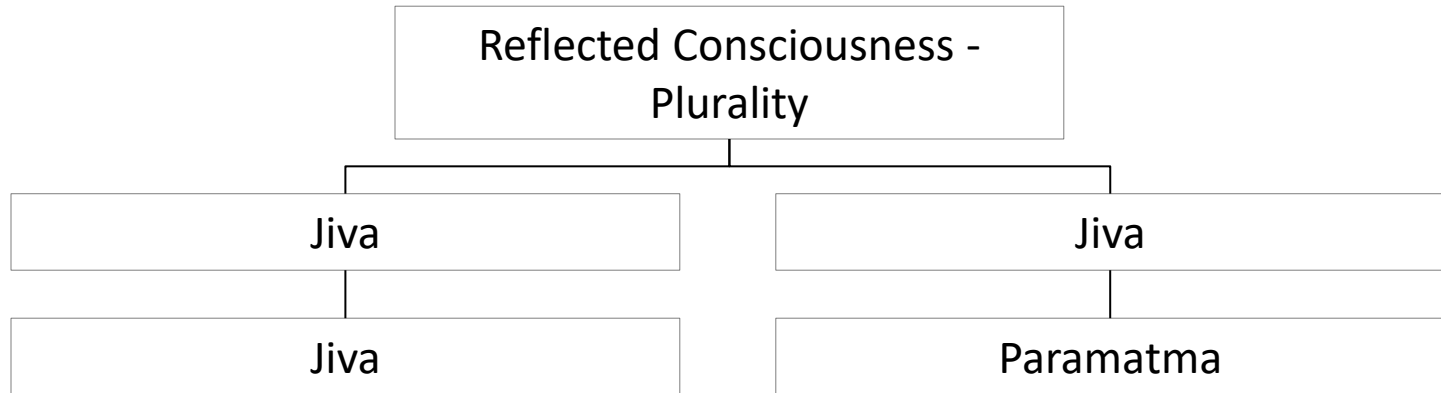
na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

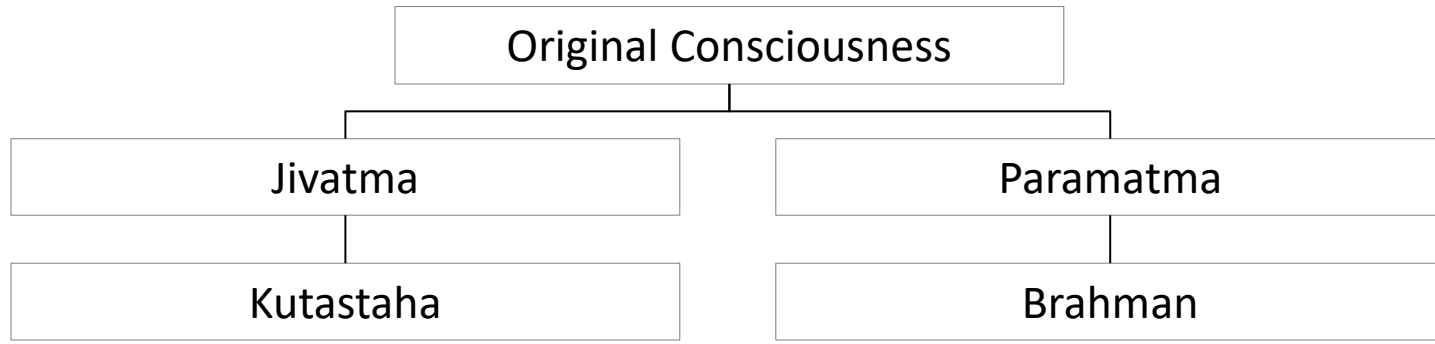
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I don't need boon – must have courage to say this to God.

चैतन्यमात्रे न कोऽपि भेदगन्धोऽस्ति । यस्तु जीवचैतन्यमीश्वरचैतन्यात्, ईश्वरचैतन्यं वा जीवचैतन्याद्विन्नतया मन्यते, स विगर्ह्य एव भवति । तथा च श्रुतिः “ब्रह्म तं परादात् योऽन्तत्रात्मनो ब्रह्म वेद; सर्वं तं परादात् योऽन्यत्रात्मनः सर्वं वेद ।” (बृ. २.४.६, ४.५.७) “मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति” (क. २.१.११, बृ. ४.४.१९) “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इति । एतेन, ‘जीवेश्वरयोरैक्याभ्युपगमे कर्मोपासनप्रतिपादकवेदभागोऽनुष्ठात्राभावान्निरर्थकः स्यात्’ इतीयं द्वितीया शङ्कापीदानीं समाहिता । जीवेश्वरानुगतचैतन्यभागयोरभेदः, आभासभागयोर्भेदश्चास्ति; तस्मादुभयविधयोरपि वेदभागयोः प्रामाण्यं समञ्जसम् ।

- In Original Consciousness Chaitanyam – No difference.





- Both Kutastha and Brahman is one all pervading consciousness.
- Smell of Bheda, no wee bit of Bheda in Original Consciousness.
- Condemn Bheda Vadi, Dvaita Vadi.
- Jiva Chaitanyam not different from Paramatma Chaitanyam.
- In Karma Khanda, Yoga level, don't talk of Abheda.

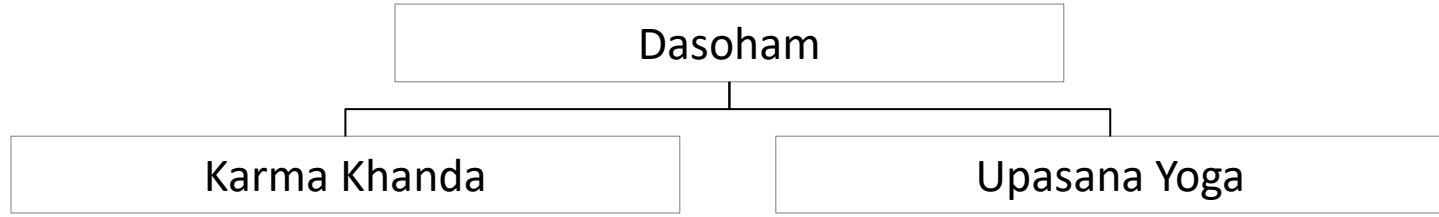
Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- To Junior student, promote Dasoham.



- Don't remain there, come to senior level, senior seeker.
- Criticise strongly Bheda.
- Give supporting Veda Vakyam.

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
 ब्रह्म वेद, क्षत्रं तं
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
 लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
 भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
 सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
 इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
 इमे देवाः, इमामि भूतानि,
 इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
 brahma veda, kṣatram taṃ
 parādādyo'nyatrātmanah kṣatram veda,
 lokāstaṃ parāduryo'nyatrātmano lokānveda,
 devāstaṃ parāduryo'nyatrātmano devānveda,
 bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
 sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;
 idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
 ime devāḥ, imāmi bhūtāni,
 idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [2 - 4 - 6]

- Meitriyi – Brahmanam repeated twice.

1st Stage : Viveka

I am Atma	World
<ul style="list-style-type: none"> - Drk - Kshetram 	<ul style="list-style-type: none"> - Drishyam - Kshetrayajna

- Highlight difference – I and World.

II) Go to Ishvara :

- Through Mahavakya Vichara, understand Jivatma – Paramatma Aikyam.

3rd Stage :

- Paramatma, alone cause of the world.
- **Ishvara alone appearing as the world.**
- I am Ishvara, Ishvara is appearing as the world.
- Paramatma Karanam is appearing as Anatma Prapancha.
- **Paramatma is appearing as the world.**

- I – Chaitanyam, am appearing as the world, therefore, so called Anatma is not different from me.

Start	End
With difference	No difference

Nirvana Shatkam :

1st : Mano Buddhi Ahamkara Chittani Naham

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

2nd : Mano Buddhi Chitani – aham

- I alone am the body, mind.
- Nothing is different from me.
- The difference I introduced in 1st class of Vedanta, the difference must be taken.

1 st lesson	Ultimate lesion
- I am different from the world.	- World is not different from me. - Very important why?

- As long as you say world is Anatma and reject the world, denial, you are making yourself limited.
- When you push the world aside, the world will also push you aside.
- **If both push each other, I will be finite entity not infinite entity.**
- Akasha, Vayu, rejects me... I will be the smallest, insignificant.

Before Study	After study
- I am small, insignificant - VIP – very insignificant	- I am not the body, world, mind. - Again become insignificant.

Previously	Now
- I was body, going	- Anuhu, Atom

1st Meditation :

- Sarvam Aham Asmi.
- Otherwise you will feel rejected by the world.
- **Loneliness is Samsara.**

- You will feel left out.
- Brahman = Brahmanaha – not Satyam Jnanam – Brahman.
- Idam Sarvam Yadayatma
- What you reject, it will reject you.

Ultimate Vedanta :

- **Never reject anyone.**
- **Learn to claim everyone as yourself.**
- One who differentiate Brahmana is not wise.
- Initially reject, finally, you accept everyone nondifferent from you.
- Start with Tamil all and end with English all.
- I am alone everything.
- Everything will reject you if you reject everything.
- I am identical with Ishvara who is everything.

II) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

मनसैवानुद्रष्टव्यं, नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

- **Whoever sees difference will travel from mortality to mortality.**

III) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

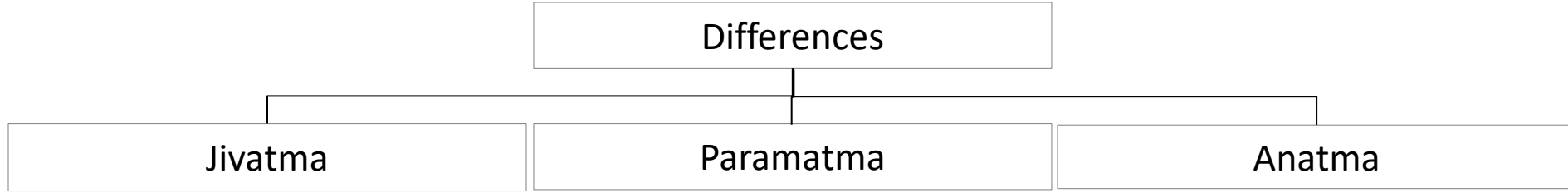
yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

IV) Dviti Atmai Bayam Bavati :



- Atma is common in all.
- Jiva – Parama – Anatma – 3 Adjectives caused by Mithya Nama Rupa only.
- Substance is Atma only.
- **This is Atma Ekatva Jnanam.**

Conclusion :

- Jivatma, Paramatma Aikyam.

एतेन, 'जीवेश्वरयोरैक्याभ्युपगमे कर्मोपासनप्रतिपादकवेदभागोऽनुष्ठात्राभावान्निरर्थकः स्यात्'
इतीयं द्वितीया शङ्कापीदानीं समाहिता । जीवेश्वरानुगतचैतन्यभागयोरभेदः,
आभासभागयोर्भेदश्चास्ति; तस्मादुभयविधयोरपि वेदभागयोः प्रामाण्यं समञ्जसम् ।

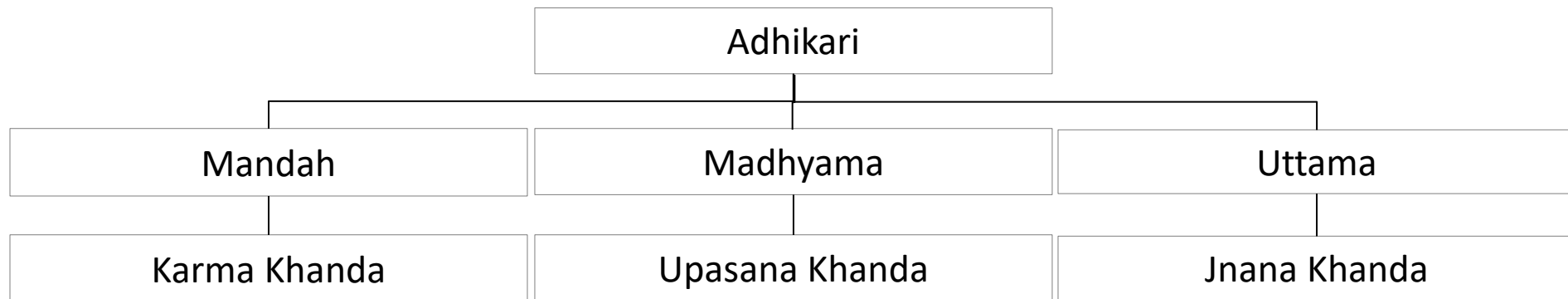
Consolidating Answer to Purva Pakshi :

- 2nd doubt of Purva Pakshi – answered.

Doubts	Answer
I) Mundak Upanishad : - 2 Birds II) Jivatma – Paramatma Aikya, Karma Khanda, Upasana Khanda – nobody to worship Ishvara, no candidate, no implementer, redundant, irrelevant?	- Only 2 portions of Jivatma - Chaitanya Bhaga- Abheda - Only for Jnani, Aikyam - Karma Khanda / Upasana Khanda non-relevant.

- For Original Consciousness... Aikyam.
- Majority in Reflected Consciousness – Abhasa – part – Bheda Asti – most in Reflected Consciousness part, Δ format.
- No candidate for Original Consciousness.
- Both Vedic portions will have candidates.

Mandukya Upanishad :



- Every Khanda relevant, valid Chit Chaturvidya Prakriya valid.
- Panchadasi – Jiva Svarupam discussed in detail – Annamaya, Pranamaya, Manomaya Atma Vadi...
- Ishvara – Tarqa, Yoga, Vedanta 250 verses.
- Tvam – Tat – Asi Pada Vichara.
- Aikyam is there at Original Consciousness level, higher level, Aham Brahma Asmi can be claimed.

Topic 188 :

(१८८) जीवब्रह्मणोर्लक्ष्यार्थाभेदसम्भवात् 'अहं ब्रह्म' इति जानीयादिति गुरोरुपदेशः-

— हे सोम्य । त्वत्कृतप्रश्नद्वयमध्ये 'एकस्मिन्वृक्षे द्वौ पक्षिणौ स्तः; तयोरेको भोक्ता, अपरो निरीहः; अतो जीवब्रह्मैक्यं न घटते;' इति हि प्रथमः प्रश्नः ।

Vedanta – 3 components

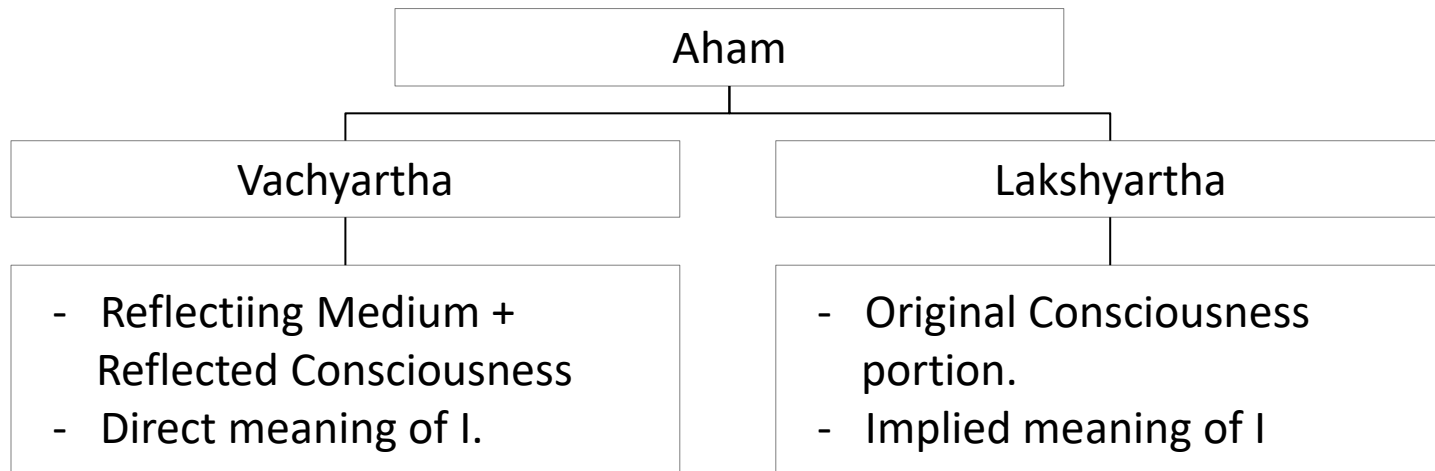
Brahma Satyam

Jagan Mithya

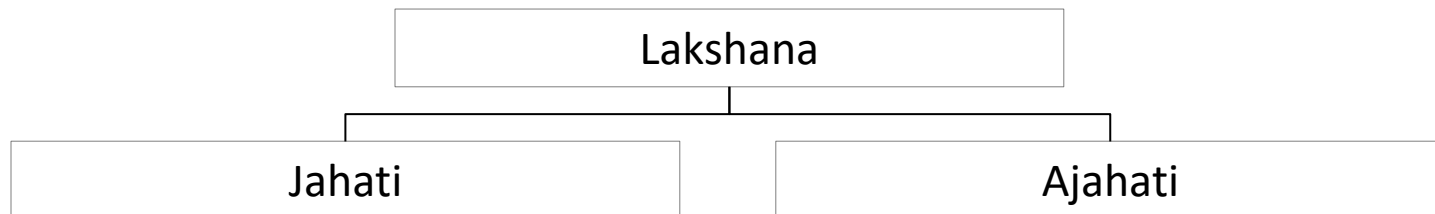
Jivo Braheiva Na Paraha

Sishya :

- Assimilate first two based on Anirvachania Khyati.
- 3rd part – can't assimilate.
- **Remember Original Consciousness, claiming Aham Brahma Asmi – not difficult.**
- If you remember Aham as Reflected Consciousness or Reflected Medium, Annamaya... you can never say Aham Brahma Asmi.

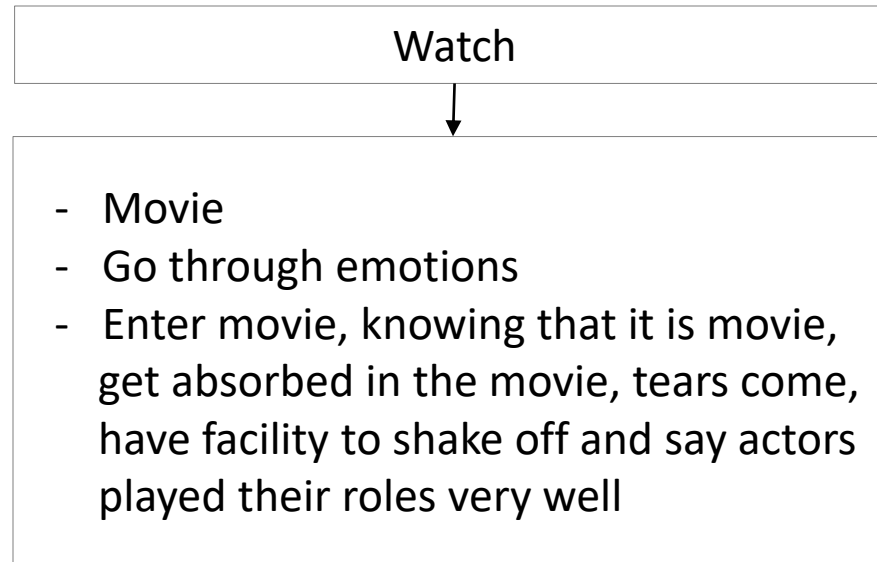


- Brahma Ishvara Asmi, don't remember Ishvaras omniscience, Omnipotence.
- Remember Original Consciousness part of Ishvara.
- Original Consciousness part of Ishvara = Nirgunam
- Original Consciousness part of Jiva = Nirgunam
- Aham Brahma Asmi is possible without any reservation.



- From Original Consciousness standpoint, Aikyam Possible.
- Shankara, writes stotras.
- Go to Paramartika and Vyavaharika Channel.

- Namaskara in Temple, Puja in temple.
- Bheda Valid from Vyavaharika Drishti but not absolute reality.



- Enter Mithya Jagrat and Shake off.
- Jnani can have all emotions like Ajnani, he does not become a rock like person.
- He has beautiful feelings after Jnanam.
- He can enjoy all feelings.
- He can shake off all feelings.
- Shankaras mother passed away, he could identify with mother as son.
- Mata Nasti – Tasmāt Jagrata Jagrat.

- **Enter Dvaitam and can shake off Dvaitam.**

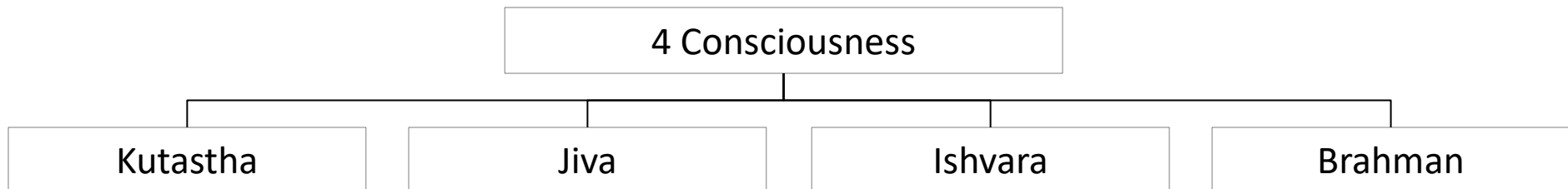
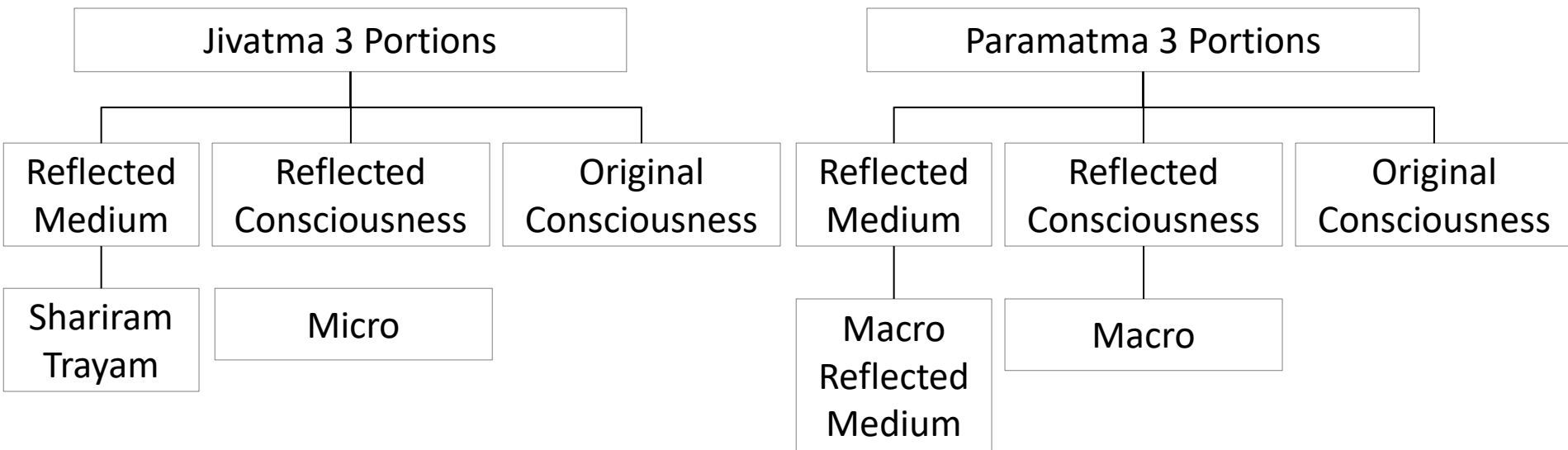
- Moksha not absence of feelings, but Moksha is Mastery, Management of feelings.
- **New year talk :**
Emotional Disturbance (ED) to Emotional Slavery (ES).
- Feelings make me a human being.
- **Slavery of feelings makes me a Samsari.**
- Moksha is not a feelinglessness.
- May you claim Aham Brahma Asmi, is teaching of Guru.

Revision (140) :

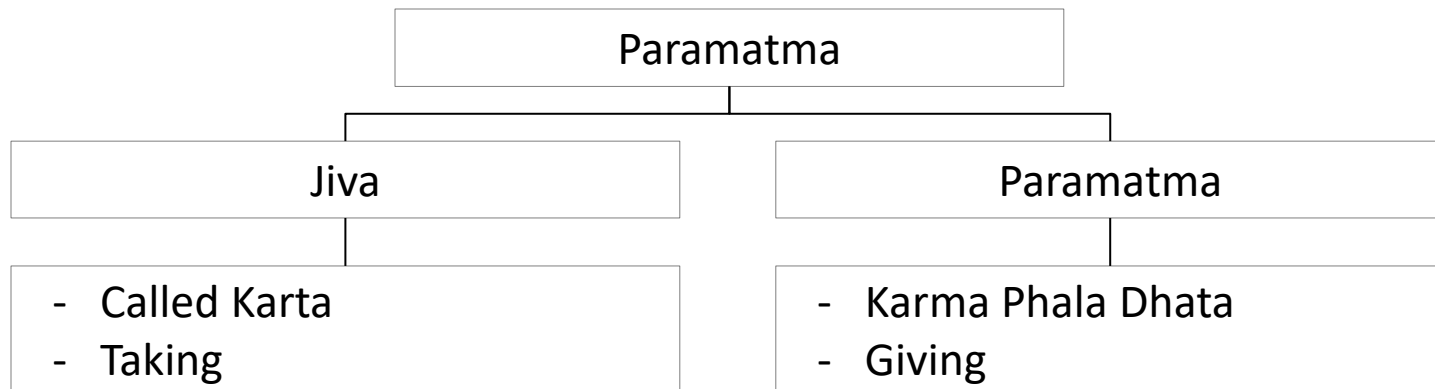
Topic 188 :

(१८८) जीवब्रह्मणोर्लक्ष्यार्थाभेदसम्भवात् 'अहं ब्रह्म' इति जानीयादिति गुरोरुपदेशः-
— हे सोम्य । त्वत्कृतप्रश्नद्वयमध्ये 'एकस्मिन्वृक्षे द्वौ पक्षिणौ स्तः; तयोरेको भोक्ता,
अपरो निरीहः; अतो जीवब्रह्मैक्यं न घटते;' इति हि प्रथमः प्रश्नः ।

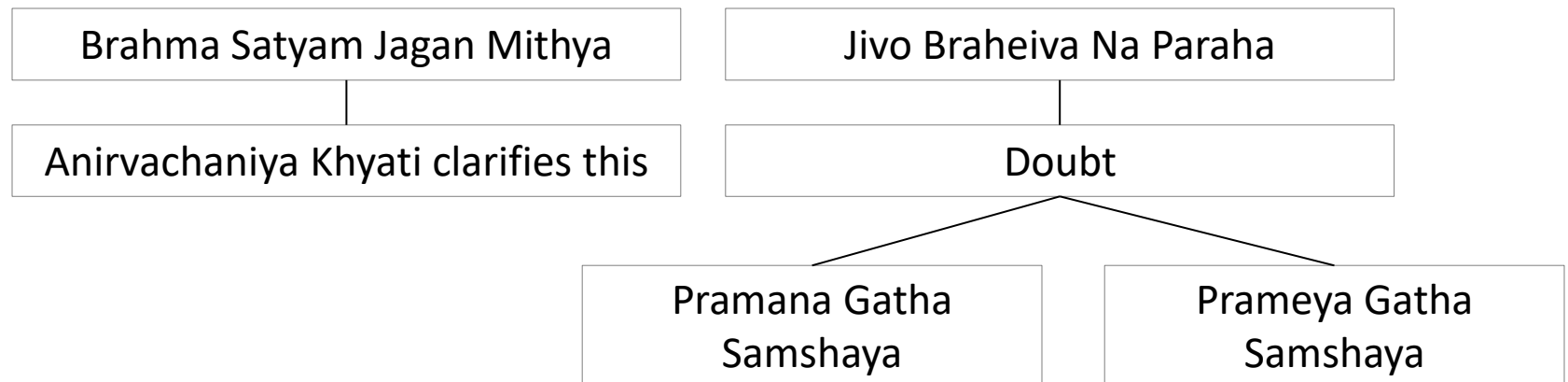
- Nishchaladasa presented Chit Chaturvidya Prakriya based on 6th Chapter of Panchadasi.



- All transactions in Vyavaharika level happen only at level of Reflected Medium + Reflected Consciousness at Jivatma and Paramatma.



- Both Vyavahara only in Vyavaharika plane, physical plane – Reflected medium + Reflected Consciousness.
- Original Consciousness – Adhishtanam neither Karta, Bokta and Ishvara not Karma Phala Dhata.
- Nishchaladasa connects this teaching to disciples 2 questions.
- Topic – 170, 171 – Questions.



1st Question :

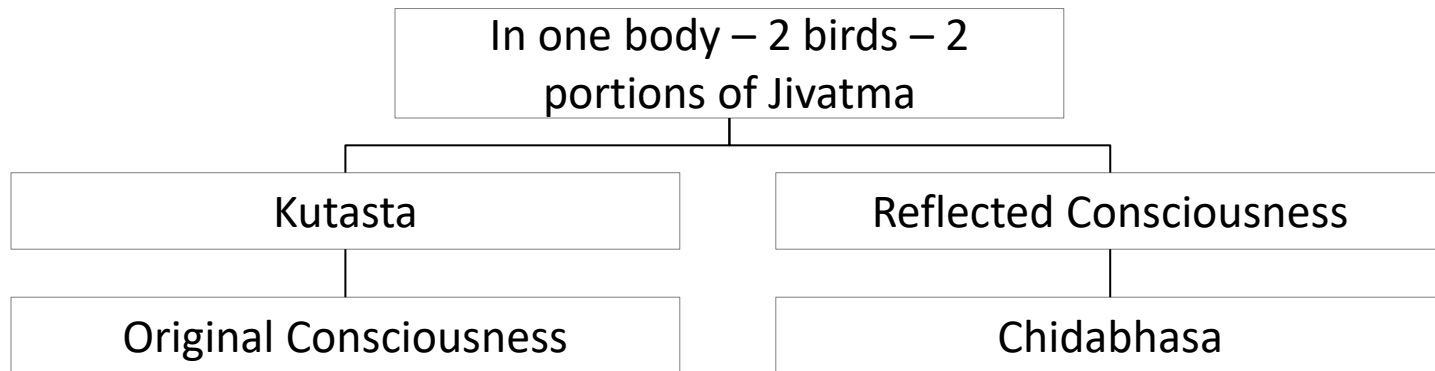
- Dva Suparna, in one tree.

One Bird	2 nd Bird
<ul style="list-style-type: none"> - Experiences Karma Phalam - Bokta - Karta 	<ul style="list-style-type: none"> - Witnessing - Abokta Paramatma - Without Karma

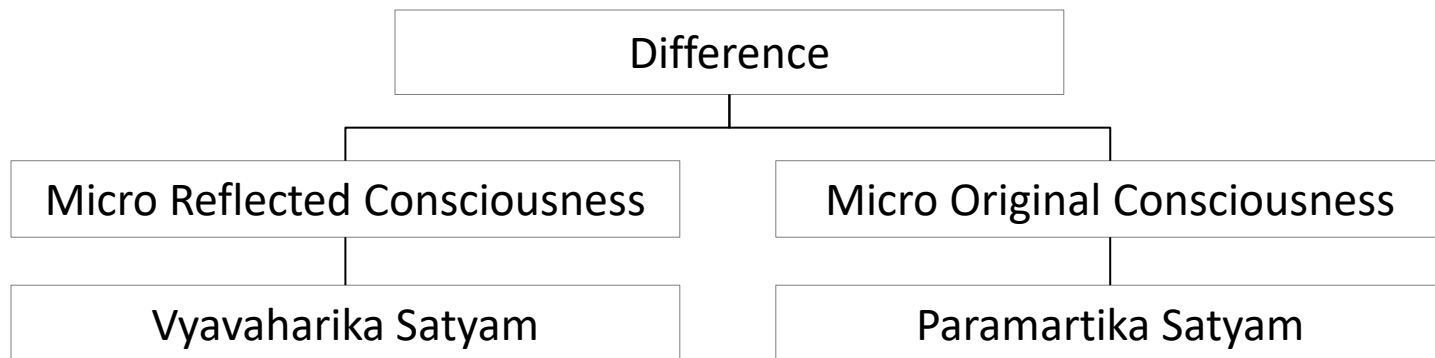
How identical?

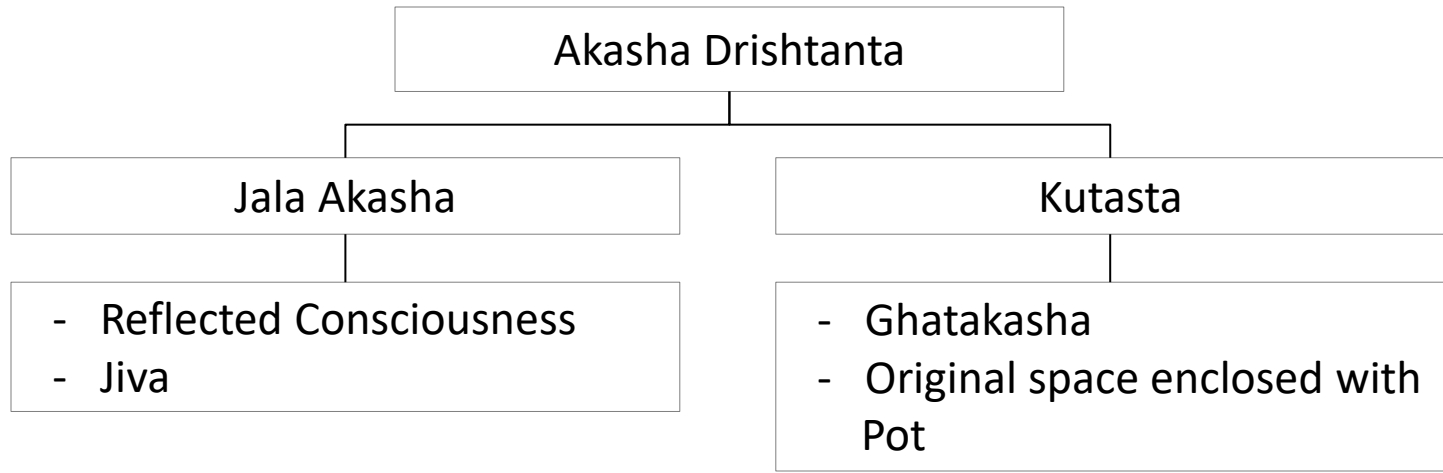
- Mistake of student – one Jiva and other assumed Paramatma.
- Jivatma / Paramatma – Aikyam not possible.

Answer :



- No Paramatma – don't quote Mundaka as Dvaitam – Jivatma, Paramatma.
- Upanishad talks difference 2 birds.





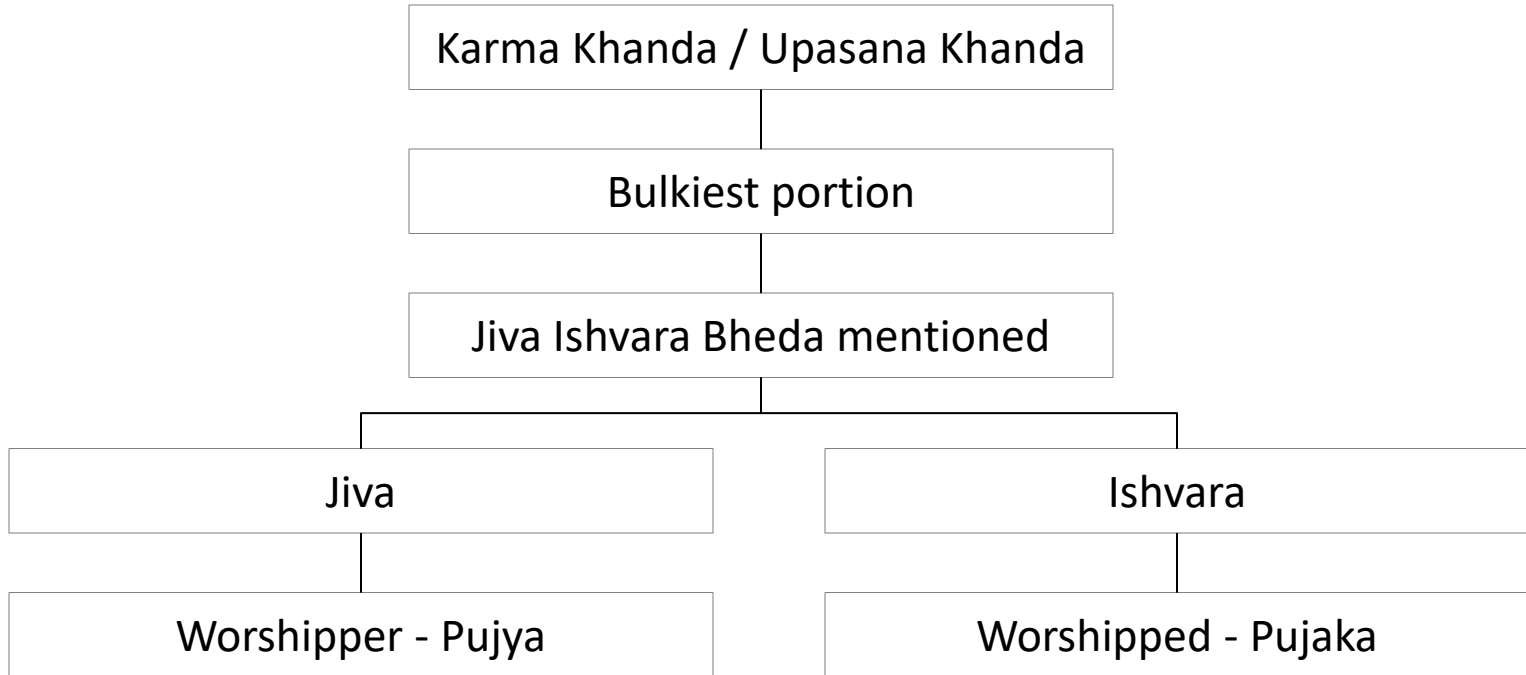
Mahakasha	Mega Akasha
Brahman	Ishvara

तत्रैवं समाधानमुक्तम् — ‘एकवृक्षस्थपक्षिणोर्मध्ये एकः कूटस्थोऽपरो बुद्धौ प्रतिफलितचिदाभास इत्येवं ग्राह्यम्, न तु जीवपरमात्मानाविति ग्राह्यमिति; एतयोर्घटाकाशस्य आकाशच्छायायाश्च भेदः’ इति चोक्तम्।

- Akasha Chaya = Jala Akasha
- Ghata Akasha – Jala Akasha – difference is there.

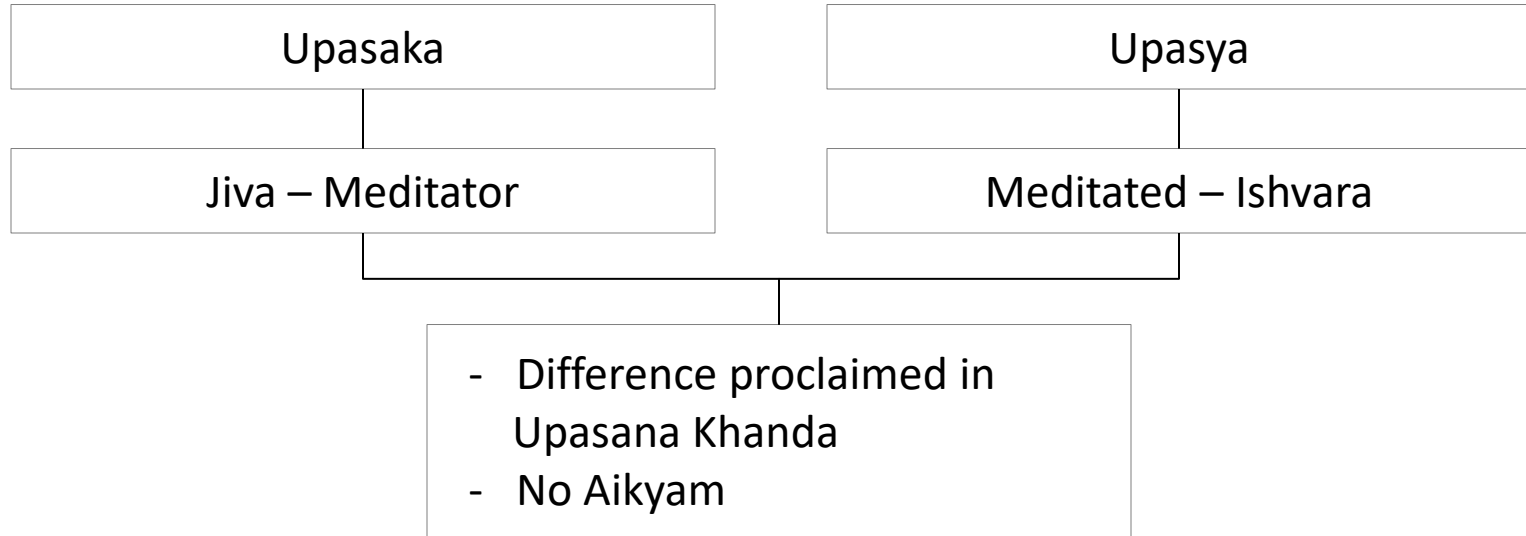
2nd Doubt :

त्वत्कृतद्वितीयप्रश्नरीत्या न जीवः कर्मोपासनयोः कर्ता, नापीश्वरस्तत्फलदाता । किन्तु तौ चिदाभासावेव । जीवगताभासांशः कर्मोपासनादिकरोति, ईश्वरगताभासांशः फलं ददाति । जीवेश्वरानुगतचैतन्यांशस्तु घटाकाशमहाकाशवद्वेदशून्यः । इत्थं जीवब्रह्मणोरैक्यं सिद्ध्यति । अतः 'अहंब्रह्मास्मि' इत्येव त्वं विजानीयाः ।

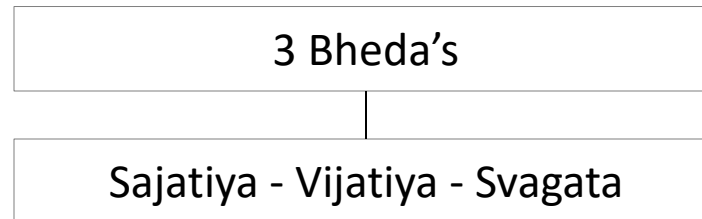


- Vedic / Agama / Puranic Ritual – Jiva – Ishvara Bheda.

Upasana Khanda :



- To accept Karma Khanda, Upasana Khanda, have to accept Bheda.



- Rig – Jajus – Sama – Atharvana Veda not Bheda (As in Bengal).
- Karma Khanda / Upasana Khanda valid only with Jiva / Ishvara – Bheda.
- Karma Khanda / Upasana Khanda are taking into A/C Reflected Consciousness part of Jiva and Ishvara.
- Bheda accepted, at reflected consciousness plane, Vyavaharika plane, individual reflection is small.

- Reflection in big is big.
- Abhasa Drishti – Bheda.
- Adhishtana Drishtya – Jnana Khanda.

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> - Valid in Vyavaharika plane - Bheda 	<ul style="list-style-type: none"> - Valid in Paramartika plane - Abheda

- Both portions are Pramanam only
- W.r.t. Karma Khanda / Upasana Khanda – entire Jiva – not Karta.
- Use word Jiva loosely.
- Entire Ishvara not giver of Phalam – Dhata.

Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

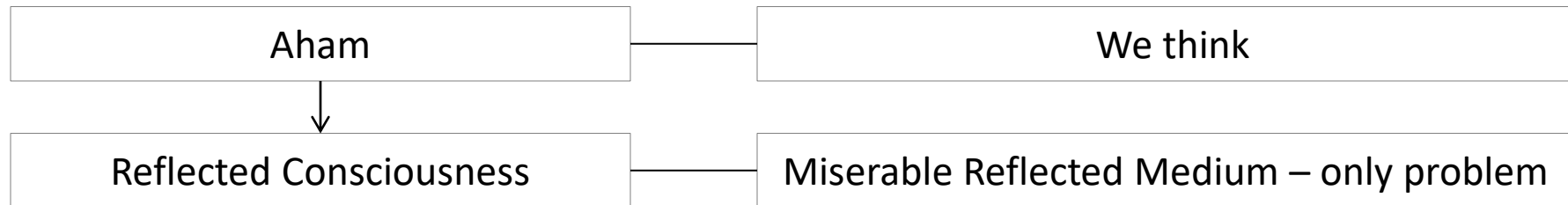
The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- I am Doer.
- I am not doer.
- 2 portions.
- Who gives result? Reflected Consciousness – Chidabhasa busy.

Micro Reflected Consciousness	Macro Reflected Consciousness
- Doer	- Blessor - Anugraha Karta

- Original Consciousness part in Micro and Macro, is absolutely divided whole.
- Pot space – Mahakasha – no difference.
- Similarly Jiva and Brahman have Aikyam.

• **At the time of claiming, you should not think of Reflected Consciousness or Reflected Medium.**



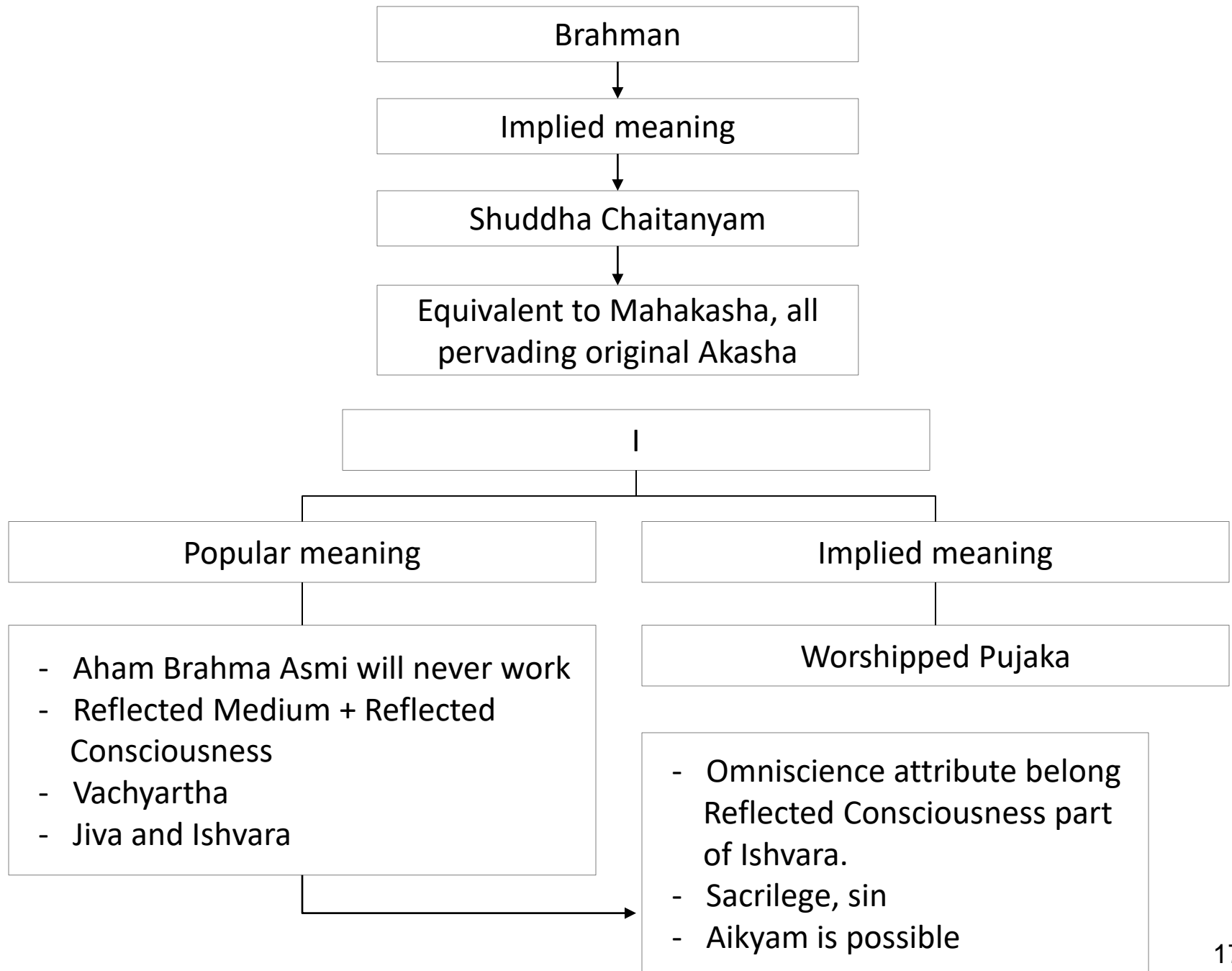
- Use word appropriately and deliberately, there is no problem with Vedanta.
- May you loudly, proudly, unreservedly, claim Aham Brahma Asi, even in tears in Reflected Consciousness.

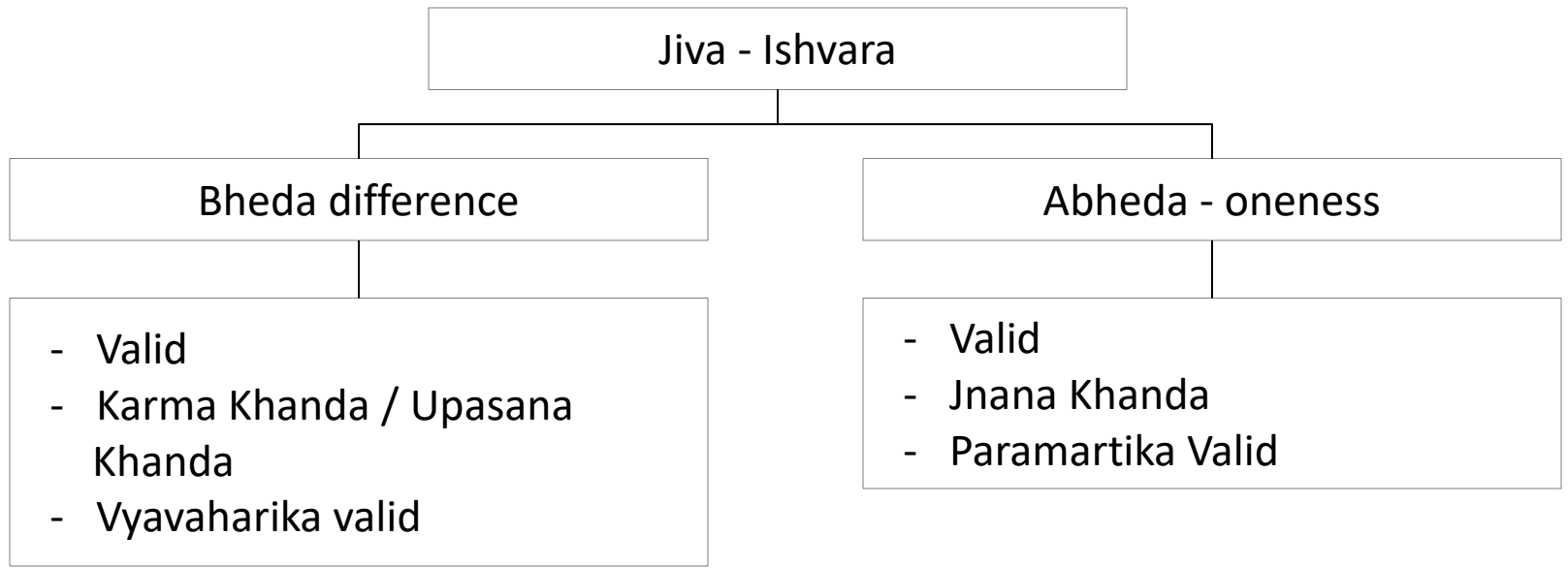
- I am Ananda Svaupa.
- Unhappiness according to Vedanta is unmanifest happiness.
- It is there, not reflected in the mind.

अत्राहंशब्दार्थः कूटस्थ इति, ब्रह्मशब्दार्थो महाकाशसमतयोक्तलक्ष्यार्थभूतशुद्धचैतन्यमिति चावेहि । अहमिति ब्रह्मेति च शब्दयोर्वाच्यार्थयोरैक्यासम्भवेऽपि लक्ष्यार्थयोस्तत्सिद्ध्यत्येव । हे सोम्य । यावत् ‘अहं ब्रह्मास्मि’ इत्यपरोक्षसाक्षात्कारस्तव दृढतरो न जायते, तावद्दुःखदैन्य भयादिकं त्वां न जहाति । स्वस्वरूपाद्भिन्नतया परमात्मनो ज्ञानमेव ते भयहेतुर्भवति । “उदरमन्तरं कुरुते, अथ तस्य भयं भवति” (तै. ब्र. ७) इत्यादिश्रुतेः । तस्मात् ‘अहं ब्रह्मास्मि’ इत्येव त्वं विजानीयाः ।

- When Jnani claims, Aham Brahma Asmi, what is his mindset?
- “Meaning of Aham” is Kutastha – Original Consciousness component only.
- Brahman = Original Consciousness = All pervading, undivided, indivisible consciousness.
- Pot does not divide space into Ghata Akasha and Maha Akasha.
- We use pot space – walls of pot, can’t divide space.
- Division is seeming.
- **Similarly Original Consciousness is indivisible.**

- No actual division.





- Both valid – why can't we use Bheda only, we are living in Vyavaharica world.
- In Paramartika no class possible.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विजातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- Why not choose Dasoham Bheda Bavana?
- What is central message of Veda?
- Even though you are in Vyavaharika Prapancha, Paramartika Advaita.
- Nishta alone will give liberation.

Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमितीति,
तत एवास्य भयं घीयाय, कस्माद्व्यभेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām
cakre, yan mad anyan nāsti, kaśmān nu bibhemīti,
tata evāsyā bhayaṁ vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- As long as you are in Bheda Darshanam, Samsara will never go.

- In Δ format – Jiva victimised, Jagat – victimiser, world gives one problem or other, regularly run to Ishvara.
- What happens is not under my control?

- **Omnipotent Ishvara, Jiva, Jagat not powerful in Δ format.**
- **Only Karma powerful.**

- Ishvara's role Karma Phala Dhata – I will give Punarapi Jananam – Maranam cycle.
- Have to transcend Δ format, come to Aikya Jnana Nishta.
- Advaitam alone can give liberation.
- Veda starts with Dvaitam, concludes in Advaitam.
- As long as you don't come to Soham Bavana clearly, world will trouble you.
- Deho Devalayam Proktaha, Jivo Deva Sanatana Tyjet Ajnana Nirmalayam Soham Bavana Pujayet.
- Ultimate Puja is puja of the self.
- Till Aparoksha Jnanam comes, Physical mental pain, Dainyam (Wretchedness) misery, Bhayam – fear etc... continues.
- They will not leave you.
- Seeing Jiva – Ishvara Bheda, is alone cause of fear, as different from me.
- Seeing Paramatma, is cause of fear.

Taittiriya Upanishad : Brahmananda Valli

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

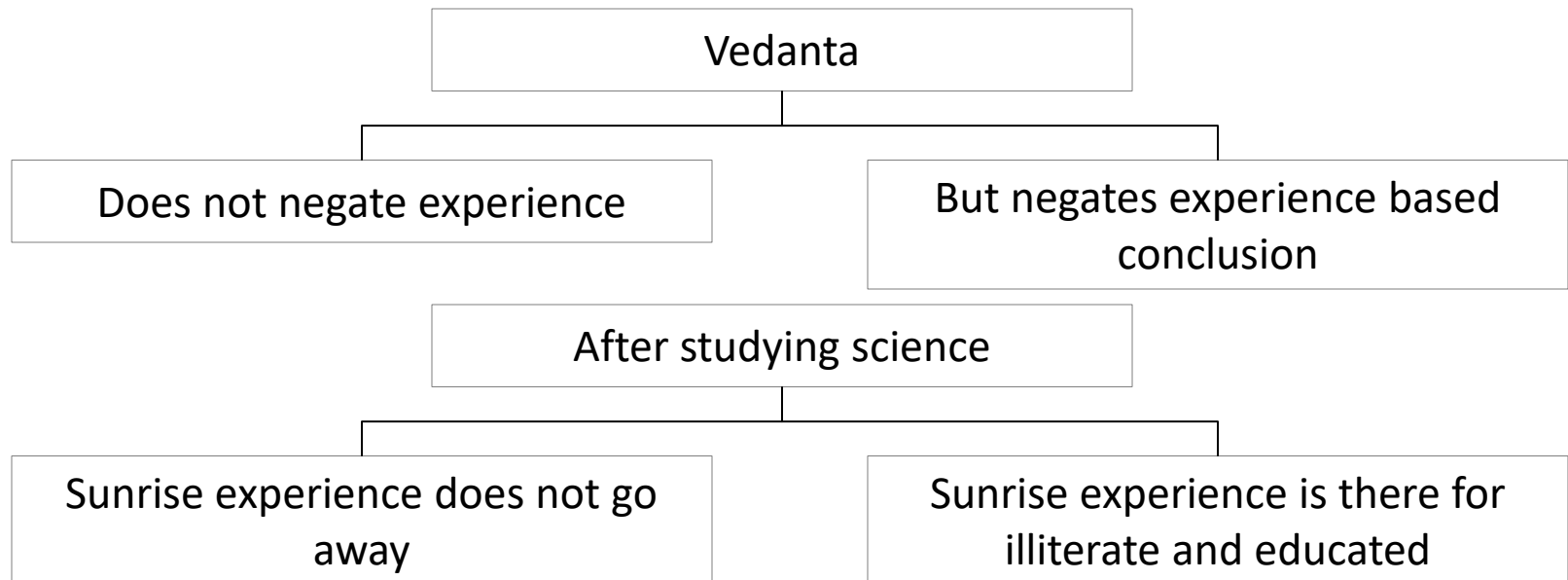
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

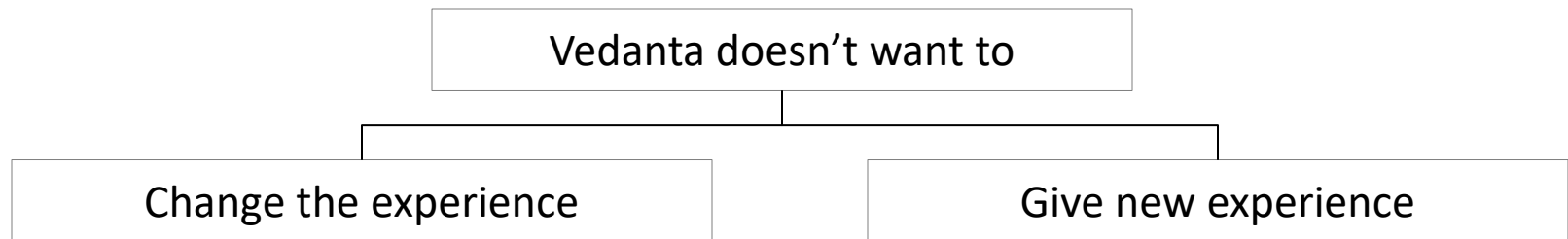
- Seeing small difference, Yada he veishe he tasmin Adrishye Anatma Anirukte Aniliyane, Abhayam Pratishtam vindate – Ata Sobayam.. Bavati..
- Even a person who has studied veda – thoroughly, will have fear, if he uses Veda to establish Bheda, will have fear.
- Why study veda to talk about difference? I am I, you are you... auto rickshaw fellow knows.
- For Abheda Darshanam, new knowledge study veda.

Veda :

- For knowing something which can't be known through conventional instruments.
- All instruments reveal Dvaitam.
- Veda comes to reveal Advaitam.
- It is the only source of security.
- Therefore, must gain Advaita Jnanam.
- Will Dvaita Darshanam go or not?
- Brahman floating...?
- Dvaita Darshanam and Dvaita Anubhava does not go away.
- Based on Dvaita Darshanam, I have made a wrong conclusion .



- Experience based conclusion changed?
- Sun going round the earth – removed.
- Have knowledge earth going round the sun.
- **Vedanta doesn't change experience, does not work in the field of experience at all.**



- **Vedanta doesn't work in the field of experience.**
- **Vedanta works in the field of conclusion of experience.**
- Advaita Jnani has changed the conclusion.

Question :

- If experiences continue, problems will continue.
- Body, potholes, back pain... experiences continue.
- If problems, experiences continue, what is the difference?

Example :

- Stars in the sky all the time.
- During night, experience clearly.

- When sun rises, stars as though not there, in the powerful light of surya.
- In the powerful light of – Paramartika Advaita Jnanam, Vyavaharika problems will continue but they are made insignificant.
- **Not physically absent but they are as though absent in Paramartika Advaita Jnanam.**
- Therefore its called Dvaita Samsarashcha Mithyatva Nishchayaha.
- Making problems insignificant is called Mithyatva Nishchaya.
- Advaita Jnanam compulsory to make Samsara as good as non-existent, inspite of experience, called Jeevan Mukti.

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

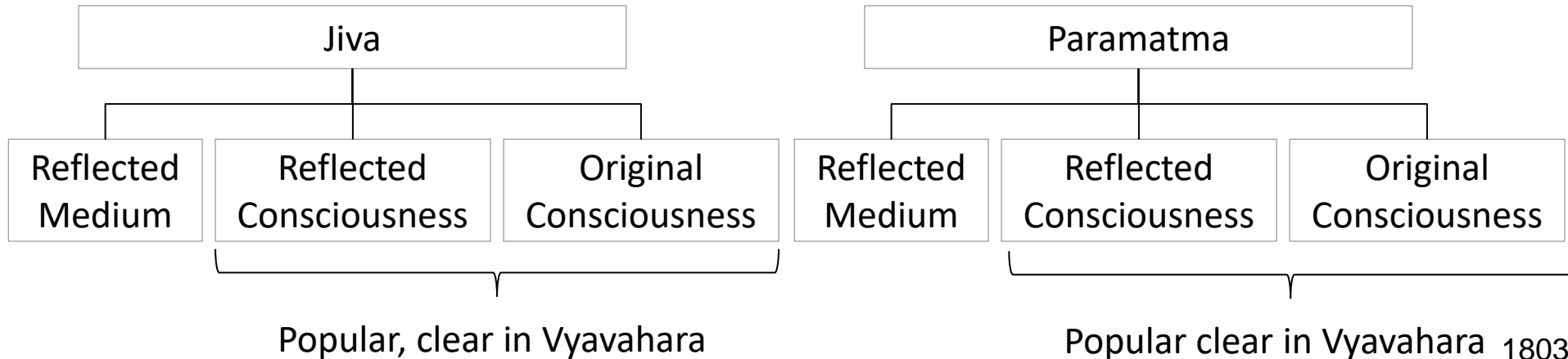
duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

Revision (141) :

हे सोम्य । यावत् 'अहं ब्रह्मास्मि' इत्यपरोक्षसाक्षात्कारस्तव दृढतरो न जायते, तावद्दुःखदैन्य भयादिकं त्वां न जहाति । स्वस्वरूपाद्भिन्नतया परमात्मनो ज्ञानमेव ते भयहेतुर्भवति । "उदरमन्तरं कुरुते, अथ तस्य भयं भवति" (तै. ब्र. ७) इत्यादिश्रुतेः । तस्मात् 'अहं ब्रह्मास्मि' इत्येव त्वं विजानीयाः ।

- Acharya clarified question of student.
- After Anirvachaniya Khyati, Brahma Satyam, Jagan Mithya clear.
- Jivo Braheiva Na Paraha, not clear.
- **Teacher starts :**
Chit Chatur Vidya Prakriya based on 6th Chapter of Panchadasi.
- Through that Prakriya Teacher taught Jivatma / Paramatma Aikyam.



- In Vyavaharika, we are aware of only 2 portions of Jiva and 2 portions of Paramatma.
- Vyavaharika Drishtya, Jivatma / Paramatma never identical, are different.
- Dasoham appropriate from Vyavaharika angle.

Vedantas Aim :

- Not to reject or question that, accept that.
- Aim to raise student to 3rd portion of Jivatma / Paramatma, Original Consciousness part not clear.
- Newly introduced version.
- Aim : To raise level of student from empherical to Absolute, Paramartika level.
- At Original Consciousness level, we have no difficulty in claiming identity of Jivatma and Paramatma.

Original Consciousness – Jiva	Original Consciousness – Paramatma
- Enclosed consciousness within Sharira Trayam	- All pervading Consciousness enclosed in Prapancha Trayam

- Enclosed consciousness and all pervading consciousness are one and same only.
- Original Consciousness is not divisible.
- **Can't say, enclosed consciousness not part of all pervading.**

Ghatakasha (Small portion of total space)



Not part of Mahakasha (Total Space)

- Why?
- At space level no division possible.
- **Wall of pot can't separate the space.**
- Only one continuous space is there, which can't be separated.
- Pot space is seemingly part of total space.
- Factually, not part.
- Enclosed consciousness can't be a part, total consciousness is as indivisible as total space is.
- There is only one continuous consciousness which is not part, product, property of body.
- It is independent principle, which pervades and enlivens the body.
- It is not limited by the boundaries of the body.
- It continues to exist as one indivisible consciousness even after disintegration of the body.
- Indivisible consciousness, in the absence of body medium will not be available for any transaction.

- **Non-availability for transaction does not mean it is non-existent.**
- **This transcendental, supra transactional, indivisible consciousness does not have Jivatma, Paramatma Bheda.**
- Therefore at Original Consciousness level, take away 2 Adjectives Jiva and Parama.
- Retain Adjective at Reflected Consciousness + Reflected Medium level, can't be retained at Original Consciousness level.
- Don't say nothing is there.
- **Isness, Ekatma, Satchit Atma is alone there.**
- Eka, Advaita, Atma should be essentially known.

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

Jneyam :

- Should be necessarily known.

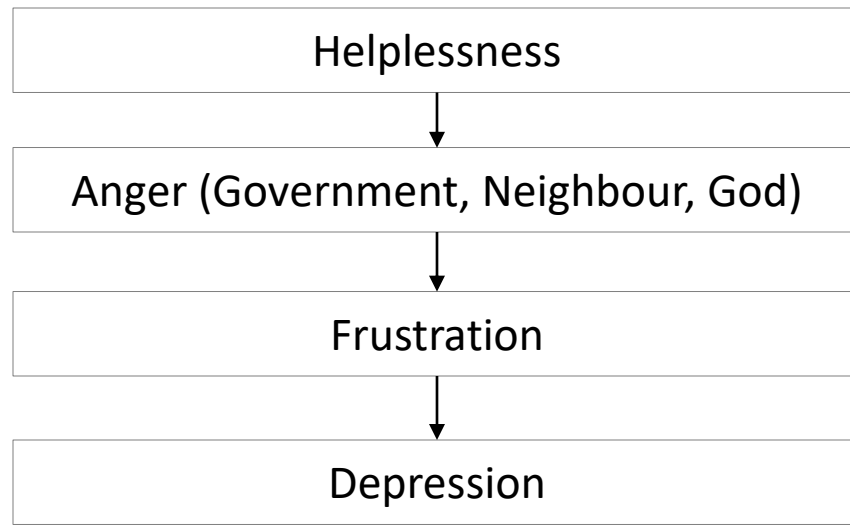
Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Vigneyaha of Mandukya = Jneyam of Chapter 13 of Gita.
- **This knowledge is compulsory.**
- Sanskrit, German – optional.
- If I don't know what will happen?
- **Without this you are already arrested in Maha Prison called Samsara.**
- Continuous helplessness is called Prison.
- Prisoner helpless, constrained by 4 walls.
- **Samsari constrained by Ahamkara, Mamakara Griham.**
- Regular helplessness leading to 4 stages is Samsara.



- Helplessness / Anger / Frustration / Depression [HAFD] because of Ahamkara, Mamakara prison is Samsara.
- Bhagavan need not arrest, ignorant already arrested.
- This knowledge will give permanent release.
- Don't create Jivatma / Paramatma – Bheda.
- Teaching of Upanishad.

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam
pratiṣṭhāṃ vindate | atha so'bhayam gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayam bhavati tattveva bhayam
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमितीति,
तत एवास्य भयं घीयाय, कस्माद्वयमेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām
cakre, yan mad anyan nāsti, kaśmān nu bibhemīti,
tata evāsyā bhayaṁ vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, “If there is nothing else but me, what am I afraid of?” From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- Dviti Atmai Bayam Bavati..

Advaitam	Dvaitam
Moksha	Samsara

- Aham Brahma Asmi established by Acharya.
- Sishya heard partially.